

The Importance of Love of the Holy Prophet (Peace be upon him) In Islam

By
His Eminence

(Late) Mufti Abul Faiz Muhammad Tufail Naqshbandi

Revised and Edited By

Allama Muhammad Rafiq Randhava

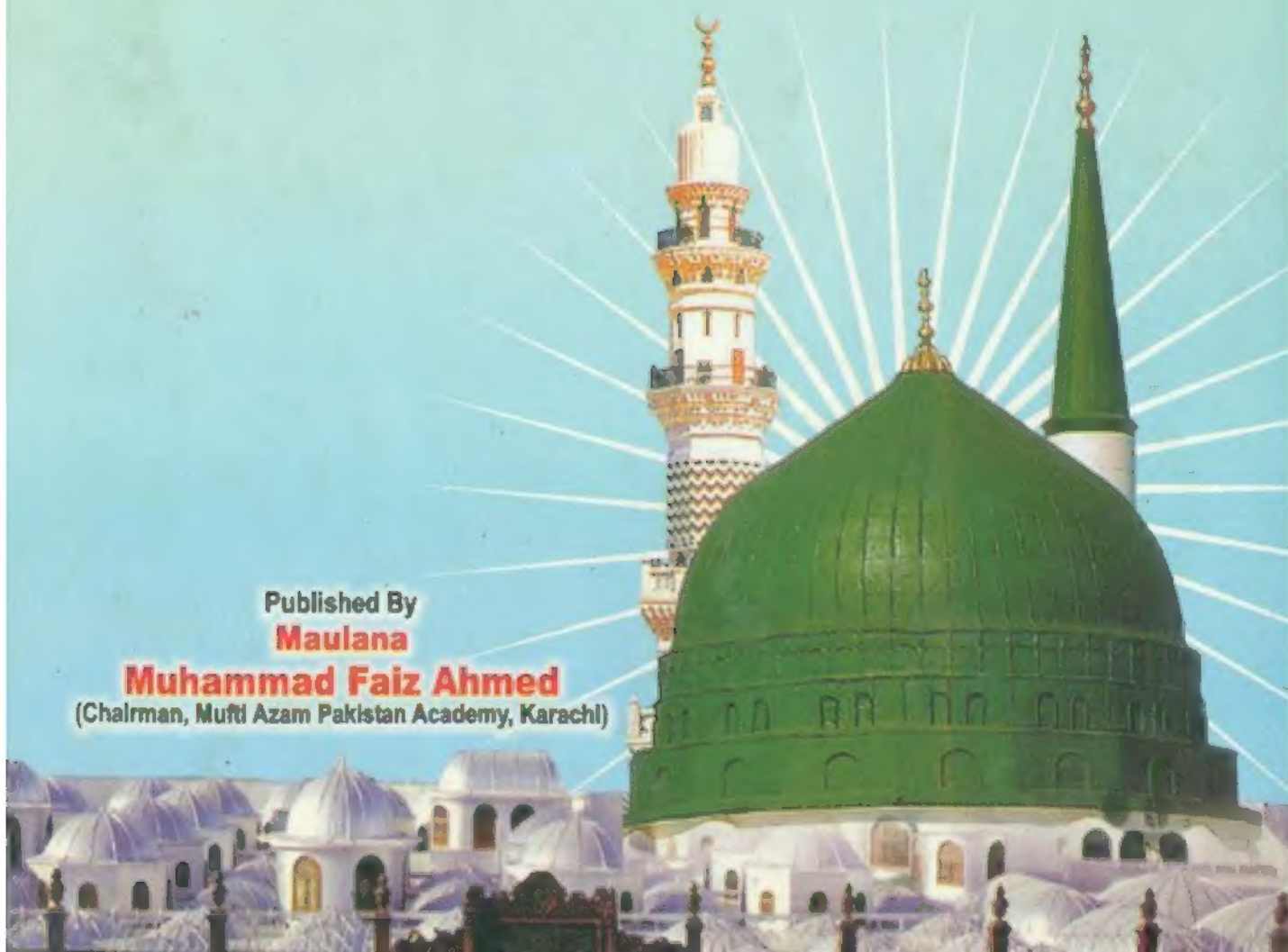
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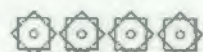
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FOREWORD

(نحمدہ و نصلی علی رسولہ الکریم)

There are different things in the world which serve as means of proud and honour for different people. For some the abundance of wealth is the mean of proud and honour whereas others are seemed to be proud of having giant castles or palaces. However, for me the thing which serves as the mean of honour is the life of my blessed father His Eminence (Late) Allama Maulana Abul Faiz Muhammad Tufail Naqshbandi رحمۃ اللہ علیہ.

His Eminence was born in 1937 CE at the place *Chak* (No.76), District *Qasur*. He was taught the basic religious education at home. Afterwards, he acquired full-fledged Islamic Theological education from the prominent and authentic scholars of his time, namely His Eminence Allama Hafiz Ata Muhammad Bandyalvi رحمۃ اللہ علیہ, Shaikh-ul-Hadith Allama Abdul Mustafa al-Azhari رحمۃ اللہ علیہ, Munazir Ahle Sunnnat Allama Allah Baksh رحمۃ اللہ علیہ, Shaikh-ul-Quran Allama Abdul Ghafur Hazarvi رحمۃ اللہ علیہ and others. Moreover, he had the company of such colleagues who later became the well-known scholars, namely Shaikh-ul-Hadith Allama Ghulam Rasul Saeedi, Allama Abdul Hakeem Sharf Qadri, Allama Ghulam Dastaghir Afghani and others. On 21st February 1987, his noble soul returned to Allah's mercy.

His Eminence was undoubtedly a refulgent son of Islam who was having true love of Allah and His Beloved Prophet ﷺ in his heart. He led an exemplary life. When I opened my eyes in this world, I found him narrating Quranic verses and Prophetic sayings to the seekers of knowledge. He had a pious, noble and spiritual character and thus there was no disintegration in his thoughts and actions. The services of His Eminence to Islam are multi-dimensional. He taught at several theological institutes like Darul Uloom Qadriyyah Rizviyyah Karachi, Qamr-ul-Uloom Faridiyyah Rizviyyah Karachi and others. Plenty of students learnt Islamic Sciences and Theology

from him. He also founded the Islamic institutes like Jamia Hanfiyyah Rizviyyah and Jamia Ghosiah Tufailiyyah. For the purpose of Islamic Propagation, he founded the organizations, namely Anjuman Ashiqaan-e-Rasul and Anjuman Muhibbaan-e-Rasul. Side by side, he was an outstanding orator and author. He wrote many Islamic treatises, books, pamphlets and fatawas. He was entitled as Mufti Azam Pakistan. Many of his scholarly works are present in manuscript form.

I consider it my privilege to get the works of my father published in the best possible manner. The present book is one of his works. Its topic is 'Love of the Holy Prophet ﷺ'. The book was in manuscript form. I presented it to Allama Abu Hamzah Muhammad Rafiq Randhava of Lahore for rearrangement and revision. *Alhamdulillah* he revised the book thoroughly, rearranged and edited it and also brought some additions and improvements in the book for making it compatible for the present time readers. Then, I consulted Maulana Sharjeel Ahmad Khan of Karachi for translating the book into English. *Alhamdulillah* he took the task whole heartedly and rendered the book into English. Hence, I pay my deepest gratitude to both of them.

It is to be noted that the present publication forms the first part of the book whereas the second part will be published later. Here, I would like to thank all my friends and colleagues who had their share in the publication of the present book. May Allah bless them all! Amen

Muhammad Faiz Ahmad Qadri

[Chairman, *Jamia Islamia Anwar-ul-Quran* (Trust)]

[Head, *Mufti Azam Pakistan Academy*]

[Head, *Jamia Ghosiah Tufailiyyah* (Trust)]

Gulfshan Society, Malir Halt, Karachi, Pakistan]

INTRODUCTION BY THE EDITOR

(الحمد لله رب العلمين والصلوة والسلام على سيد الانبياء والمرسلين وعلى اله واصحابه اجمعين)

The Holy Quran states:

"The Prophet is closer to the Believers than their own selves." (33:6)

This verse of the Holy Quran indicates towards one of the main signs of the true Believers (*Mu'minin*). That sign is 'Love of the Holy Prophet ﷺ'. The present book, which is written by Shaik-ul Hadith, Allama Mufti Abul Faiz Muhammad Tufail Naqshbandi, deals with the same subject. He was a versatile scholar, orator, author as well as Sufi saint. His son Maulana Faiz Qadri came to me with the book of his father for the sake of revision. So, by Allah's help I accomplished my task by revising the book completely, editing it as well as bringing some additions and improvements in it.

The book aims at revealing the significance of Love of the Holy Prophet ﷺ in Islam by consulting the authentic Islamic sources. Hence, in the present book, we find that the author has widely quoted from the Holy Quran and Hadith. Besides this, he has also consulted the well-known works of Muslim Authorities on *Tafseer*, *Hadith*, *Seerat-un-Nabi* and *Seerat-us-Sahabah*.

It is a bitter truth that 'Love of the Holy Prophet ﷺ' is the subject which is often neglected today. Hence, the present book will open the new avenues of thought on the subject and reveal its importance, on the one hand, and, on the other hand, it will serve as an admonition for those who deny its importance and restrict Islam to Islamic Worships only.

May Allah keep us on the straight path and save us from going astray! Amen

Abu Hamzah Muhammad Rafiq Randhava

TRANSLATOR'S PREFACE

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

[In the name of Allah, the Most Beneficent, the Most Merciful]

One of the eminent scholars of Islam, His Eminence Allama Hafiz Dr. Muhammad Fazl-ur-Rahman Ansari writes:

"A code alone cannot, by its existence as such, inspire mankind to action. Hence, to love the Holy Prophet Muhammad ﷺ above all human beings and things of the world, to believe in him as the Most Perfect Embodiment of Human Perfection and as the Absolute Leader and the Last and the Final Prophet (after whom no new prophet of any category, zilli, buruzi, tashr'iee, ghair-tashr'iee – shadowy or real – is to come) and to follow him as the "Best Example", form the pre-requisite of Islamic Belief."¹

It is Allah's mercy unto me that He enabled me to take part in the service of His religion by means of the present work which is on the subject of 'Love of the Holy Prophet ﷺ'. The work is the English translation of the book entitled '*Muhabbat e Rasul-e-Khuda*' written by the great scholar of his time Shaik-ul-Hadith wal Tafsir Allama Abul Faiz Muhammad Tufail Naqhbandi in Urdu. Allama Abu Hamza Muhammad Rafiq Randhava revised and edited the book. In English, I have given it the title: '*The Importance of Love of the Holy Prophet ﷺ in Islam*'. The author of the book has nicely dealt with the subject by using authentic Islamic sources.

Although, there are many books on the subject of 'Love of the Holy Prophet ﷺ' in Urdu but we lack such books in English. In this regard, the present effort will *InshAllah* serve as one of the contributions to Islamic Literature in English.

For the translation of Quranic verses, the following sources have been consulted:

- Translation of the Holy Quran by Abdullah Yusuf Ali

¹ *What is Islam*, p.31, 5th Edition 1985, The World Federation of Islamic Missions, Karachi.

- Translation of the Holy Quran by Marmaduke Pickthall
- *Kanz ul Iman* by Aala Hazrat Imam Ahmed Rida Khan Bareilvi (Rendered into English by Dr. Shah Farid-ul-Haq)

Here, I would like to pay my deepest gratitude to all my teachers and friends at '*Aleemiyah Institute of Islamic Studies Karachi*' as without their appreciation and valuable suggestions, this work could have not been accomplished.

Lastly, I dedicate my present effort to my loving parents. May Allah protect them, let them live long and keep them safe and sound. Amen!

"اللهم انصر من نصر دين محمد واجعلنا منهم واخذل من خذل دين محمد ولا تجعلنا منهم"

28th April, 2011

Sharjeel Ahmad Khan

Chapter One

The Meaning and Concept of Love of the Holy Prophet (ﷺ)

The scholars of Islam have explained the meaning and concept of love of the Holy Prophet (ﷺ) in different ways. Nevertheless, there are quite close similarities in the core of their explanations.

✽ Hazrat Sufyan Al-Thauri, one of the great early scholars of Islam, says:

“To love the Holy Prophet (ﷺ) means to follow Him.”

He has indicated towards the verse no. 31 of chapter no.3 of the Holy Quran, which states:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

"Say; If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful." (3:31)

Some scholars say that loving the Holy Prophet (ﷺ) implies that one should strive for the enforcement of *Sunnah*, strictly undertake it in his own life and thus not merely oppose the anti-*Sunnah* elements but also make an utmost effort to put such things to an end. Moreover, he must always fear to come in opposition with *Sunnah*.

Love and the Beloved:

Some people say that love is to constantly remember the beloved. Others assert that love means to sacrifice one's own life for one he loves. In the eyes of some intellectuals, love is to long for the beloved. Some others are of the opinion that the real love is to leave one's heart to Allah's will and thus to like what He likes and to dislike what He dislikes. Moreover, there are some who say that love is actually the inclination towards becoming consistent with the beloved one.

Reality of Love:

As far as the reality of love is concerned, it is mentioned in '*Al-Shifa*' that the reality of love is the inclination towards what is in accordance with human nature. Now, this accordance will be in two ways;

(1) A person will be pleased with something like beautiful faces, nice voices, delicious foods and drinks etc. Anyone, who is on true human nature, inclines towards such things as they are compatible with his nature.

(2) Or he will feel contented with something whose inner significance and greatness he has realized in his heart through exercising his reasoning power, for example, the good deeds and noble characters of pious people, intellectuals and men of letters. Because of such qualities, the people love them and even sometimes their love for some persons lead to the hatred of others. Moreover, this love penetrates into their lives to such an extent that it lets them leave their places of rest and ease, not to care about their relatives and even ruin their own lives.

The Most Beloved Personality:

The following are the definitions of love of the Holy Prophet (ﷺ) in the words of His companions and the *Sufi* saints.

☀ Hazrat Ali said:

“To me the most beloved person is the Holy Prophet (ﷺ). In the state of extreme thirst, he is indeed dearest to me than the cold water.”

☀ Hazrat Umar said:

“The Holy Prophet (ﷺ) is beloved to me than my own self.”

☀ Hazrat Khuwaja Muin-ud-din Chishti Ajmeri said:

“The true lover is one who cuts himself off from his family and the relatives, and relates himself sincerely to Allah and His Prophet (ﷺ). He acts upon the words of Allah and remains loyal to Him by fulfilling the rights of a true friendship.” (*Anees ul-Arwaah*, p.56)

These explanations make it clear that love of the Holy Prophet (ﷺ) is something which takes you to such stage where he becomes dearest to you than anything of the world. He becomes beloved to you than the cold water in the extreme thirst. In this way, if there comes the need to leave your family members and join the Holy Prophet (ﷺ), you will choose the Holy Prophet (ﷺ) and will not let your love grow weak. Moreover, if there comes such situation where this love demands you to sacrifice your own life for the Holy Prophet (ﷺ), you will not step back from doing so.

Reasons behind Love:

One of the main reasons behind someone's love for somebody is that he favours on him. Due to the kindness he does to him, he inclines towards him. In fact, it is natural that a person becomes beloved in the eyes of people when he treats them nicely and thus bears good moral character. In this perspective, when we see the personality of the Holy Prophet (ﷺ), we find him all-rounded in the qualities which can cause the people to love him. His excellence, greatness, noble character, inner qualities as well as outer beauty, all are mentioned not merely in the books on *Seerah* (the Prophetic life) but also in the Holy Quran and *Hadith*.

The Holy Prophet (ﷺ) did Muslim Ummah various favours. Such favours and benefits are not obscure. His efforts for the sake of humanity for saving them from the fire of Hell, his special kindness to the Muslims, his being mercy for the entire universe, being harbinger of glad tidings from Allah, the Warner of His punishment, the preacher to His way, the teacher of His book and of wisdom, the purifier of the souls of people and the guide for them to the straight path, all these are such qualities of the Holy Prophet (ﷺ) which are clearly stated by the Almighty Allah in the Holy Quran.

Stages of Love:

Allah the Almighty has endowed human beings with

intellect and wisdom so that they may differentiate between what is good and what is bad. This intellect demands them to learn the etiquettes of respecting the Holy Prophet (ﷺ) to affirm the inner and outer perfection of his Prophethood. Indeed, it is very important to affirm the perfection of his miracles.

❧ Hazrat Imam Abu Muhammad Abd al Jaleel Undlusi has divided the love of the Holy Prophet (ﷺ) into three stages. These are discussed below:

1) Love at the stage of Islam:

The love of the Holy Prophet (ﷺ) at the stage of Islam is to declare this love by words and speech, to help the Holy Prophet (ﷺ) by the organs of the body, to serve his *Sunnah*, to praise and glorify him much and send *Durood* (supplication) to him. Moreover, it also calls for maintaining strictness with those who oppose the way of the Holy Prophet (ﷺ). Furthermore, it demands for keeping the daily routine consistent with the *Sunnah* of the Holy Prophet (ﷺ), opposing the lust and preventing the others from anti-*Sunnah* innovations. This will be the demonstration of love of the Holy Prophet (ﷺ) in this world. It is thus 'the love of the Holy Prophet (ﷺ) at the stage of Islam'. The following saying of the Holy Prophet (ﷺ) indicates towards such stage of love:

"من احبّ سنتي فقد احبّني و من احبّني كان معي في الجنة"

"One, who loves my Sunnah, actually loves me and one who loves me will be with me in the Heaven." (Ibn Asakir, Vol.3, p.145)

2) Love at the stage of Imaan:

It is the stage where the heart of a person gets filled with the Holy Prophet's love to such an extent that he becomes dearest to him than everything except the Almighty Allah. The Holy Prophet (ﷺ) has indicated towards such stage in his following saying:

"وجد حلاوة الايمان من كان الله ورسوله احب اليه مما سواهما"

"(One, who loves Allah and His Prophet (ﷺ) above everything, has actually got the pleasure of *Imaan*." (*Sahih Muslim*))

3) Love at the stage of *Ahsaan*:

Love at the stage of *Ahsaan* calls for deeply considering the greatness and dignity which Allah has given to His Prophet (ﷺ) over all creatures, and then respecting and honouring him highly.

"فاته معظم مؤقر في جميع العوالم من اسفل العالم"

الى محله الكريم الذي هو قاب قوسين او ادنى"

(Indeed, he has great dignity and honour in all the worlds from the lower to the higher.)

The Great Benefactor of Humanity:

No favour is greater than the favour the Holy Prophet (ﷺ) did to the Muslims. It is natural that man loves the one who benefits him. It is a common principle that when someone does somebody a favour twice, thrice or more, he remains gratitude to him forever although it is the matter of temporary benefits. As far as the case of the Holy Prophet (ﷺ) is concerned, it is not limited to the temporary benefits. His favours are forever and are uncountable. He saved the people from destruction. He directed them to the right path and to the ways of the Heaven so that they may be saved from the fire of Hell. He is indeed the great benefactor of humanity, the last and seal of all Prophets of Allah and the mercy for universe. He bestowed upon the humanity such code of life which is universal in nature and is related to the moral, social, political, economical and all other aspects of human life. It guarantees the success in this world as well as in the Hereafter. He taught the human beings the lesson of humanity, got them out of the valleys of ignorance and darkness and led them to the way of

salvation. By Allah's will, the favours of the Holy Prophet (ﷺ) on humanity, in general, and on Muslim Ummah, in particular, are too much. The Muslims have greatly benefited from the favours of the Holy prophet (ﷺ). Hence, if somebody is loved due to his favours, the Holy Prophet (ﷺ) is the one who deserves to be loved most.

Loving the Holy Prophet (ﷺ) for the sake of Allah:

To love the Holy prophet (ﷺ) considering him the most nearest to Allah, is to love him for the sake of Allah. In this case, the increase in love of the Holy Prophet (ﷺ) in the heart of a person will cause the love of Allah to increase as well. The Almighty Allah is to be loved considering Him the true deity, the Lord and the Creator of the entire universe. He is one and the eternal and is free from having partners. He endowed us with His blessings by means of His beloved Prophet (ﷺ).

Difference between love of Allah and love of the Holy Prophet (ﷺ) :

The fundamental difference between love of Allah and love of the Holy Prophet (ﷺ) is that the former is demonstrated through worshipping sincerely the Almighty Allah as He says in the Holy Quran:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ....﴾

"Call ye, then, upon Allah with sincere devotion to Him....." (40.14)

It means that one must not include anybody in the worship of Allah and he must have firm faith in Him. Whereas the latter is described in the Holy Quran as:

﴿الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ....﴾

"The Prophet is closer to the Believers than their own selves..." (33.6)

It means that one must love the Holy Prophet (ﷺ) beyond everything including his own self considering the Holy Prophet (ﷺ) the last and the most beloved Prophet of Allah. Moreover, the commandments of the Holy Prophet (ﷺ) are to

be considered most important as it is ordered by Allah the Almighty. The love of the Holy Prophet (ﷺ) will be accomplished thus. His love is indeed the spirit and foundation of Islam. Allama Iqbal states this point very eloquently in his following verse:

بمصطفیٰ برساں خویش را کہ دیں ہمہ اوست
گر بہ اونہ رسیدی تمام بولہبی است

(It means: Endeavour to reach the (conduct of) Holy Prophet (ﷺ) because the basis of Islam is pursuit in his footprints. If you fail to reach him, all else is falsehood and error.)

Chapter Two

The Holy Quran and Love of The Holy Prophet (ﷺ)

In the Holy Quran, Allah the Almighty has declared His Love and the love of His Prophet (ﷺ) obligatory and necessary for the Believers. They have been commanded to love Allah and the Holy Prophet (ﷺ) above all created beings. The Holy Quran states:

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنْ آلِهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

"Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline; or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause, then wait until Allah brings about His decision: and Allah guides not the rebellious." (9:24)

The above verse shows that love of Allah and the Holy Prophet (ﷺ) has been regarded in the Holy Quran more important than all the worldly relations whether blood relations or any other relations. Hence, to a Believer the Almighty Allah and the Prophet (ﷺ) are ought to be more beloved whereas all other people and things should be less beloved. It is to be noted that in this verse, Allah does not say that we should give up loving our parents, brothers, sisters, sons, daughters or other family members and relatives. Even He does not say that we should avoid loving our wealth, property, buildings etc. So, we may have love for such things but the thing from which Allah forbids us is to love all these things above Him and His

Prophet (ﷺ). Hence, nothing should override the love of Allah and His Prophet (ﷺ).

☀ In the explanation of the verse quoted above, Allama Qazi Ayyaz says:

"This verse is sufficient for declaring love of the Holy Prophet (ﷺ) obligatory and most significant. It also shows that the great personality of the Holy Prophet (ﷺ) deserves such love. It is also an admonition for those who love their family, relatives, wealth, property etc. above Allah and His Prophet (ﷺ), as Allah says: *يَأْتِي اللَّهَ بِأَمْرٍ* (then wait until Allah brings about His decision) (9:24)."

(Al Shifa bi T'arif Huquq al-Mustafa)

Love of the Holy Prophet (ﷺ) must be dearest to us than our lives:

When a man is encircled by hardships and difficulties or he faces constant fear of death and observes chaos around him, he then cares only about his own life. At that time, he just thinks about how to get rid of the problems he faces and how to keep his life safe and sound. The people other than him become secondary to him and his own life remains primary to him. This is because every human being considers his own life dearest to him than all. But, the Almighty Allah commands the Believers that if such circumstances come where their lives are in danger, they must prefer the love of the Holy Prophet (ﷺ) to their own lives. Otherwise, their faith will not be accomplished. Allah says in the Holy Quran:

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ....﴾

"It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own lives to his,...." (9:120)

In this verse, the Believers are made aware that it does not suit them that they remain at their homes while the Holy

Prophet (ﷺ) suffers the troubles of journey, faces unfavourable weather and steps towards *Jihad*. This verse was revealed especially in relation to those who did not join the Believers in the battle of *Tabuk*. In this battle, the Believers had to suffer extreme hot weather and long journey. So, this verse tells those who avoided attending *Tabuk* expedition that they should bear the worldly troubles and thus make sacrifice for the Holy Prophet (ﷺ) and step forward. Moreover, if there comes a need to give their lives for the Holy Prophet (ﷺ), they must present their lives and must not consider their lives precious than the life of the Holy Prophet (ﷺ).

Sacrifice of lives in Love of the Holy Prophet (ﷺ) :

In the Holy Quran, Allah the Almighty makes clear the difference between *Mu'minin* (the Believers) and *Munafiqin* (the Hypocrites) by stating that it is the quality of *Mu'minin* that they always remain ready to sacrifice their lives for His beloved Prophet (ﷺ) whereas *Munafiqin* do not like to do so. Allah says in the Holy Quran:

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا﴾

"If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it. But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith)." (4:66)

In this verse, Allah states about the Hypocrites that if it had been prescribed on them to kill their selves, the position of their faith would have been cleared. With the exception of some, all of them would have failed to do so. On the other hand, the case with *Sahabah* (the true Companions of the Holy Prophet (ﷺ)) was so that Hazrat Abu Bakr, when listened to the above verse, came to the Holy Prophet (ﷺ) and said: "If you command me, can I present my life by acting upon this verse?" The other Companions also reacted in the same way when they listened to the above verse. They said: "If our Lord

has demanded our lives from us, we are ready to fulfill His commandment." When the Holy Prophet (ﷺ) observed such reaction of his Companions, he verified their faith by saying:

"الايمان اثبت في قلوب اهله من الجبال الرواسي"

"Faith is present in the hearts of faith-owners more strongly than the heavy mountains."

The Fruit of Overcoming of Love of the Holy Prophet (ﷺ) :

The accomplishment of faith is possible only by the love of the Holy Prophet (ﷺ). This love demands that one should not have friendly relations with those who do not love Allah and His Prophet (ﷺ) or go against them even if such people are his nearest relatives since those, who are not faithful to Allah and His Prophet (ﷺ) and in spite of their uncountable favours, oppose them and do blasphemy unto them, cannot be the true friends of Believers. Allah says in the Holy Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَمِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

"O ye who believe! Take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong." (9:23)

Those, who have in their hearts true love of Allah and His Prophet (ﷺ), keep themselves away from anything which serves as hindrance in the way of this love. They do not care whether such hindrance is in the form of their nearest relatives. They have in their hearts the burning fire of love of the Holy Prophet (ﷺ). Allah mentions such lovers in the Holy Quran thus:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ....﴾

Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though

they were their fathers or their sons, or their brothers, or their kindred....” (58:22)

In this verse, the relations of father, son, brother and family are mentioned especially because such relations are naturally beloved to people. Hence, the Believers are called for having their natural love towards such relations subdued by the love of the Holy Prophet (ﷺ).

Sahabah Preferred the Love of Allah and His Holy Prophet (ﷺ) to Their Relatives:

In the commentary of the verse quoted lastly, the commentators of the Holy Quran have described in detail the great stories of love of *Sahabah* for the Holy Prophet (ﷺ). For the sake of brevity, we quote here from *Tafseer Zia al-Quran* of Allama Pir Karam Shah Al Azhari :

“In this verse, it is stated very clearly that those who claim to believe in Allah and the Day of Resurrection, if they are true in their claim, it is impossible that they will have in their hearts the love for the enemies of Allah and His Prophet (ﷺ). Just as the pure water and the dirty water cannot stay together in a pot, the light of faith and the friendship of the enemies of Islam cannot be together in a heart. One who claims to be a Believer and has relations with the hypocrites and infidels, he indeed betrays himself. In fact, Allah’s servant breaks his all kinds of relations with those who are the enemies of Allah even if they are his nearest relatives. Some of these relations are clearly mentioned in the verse. Although, one has love in his heart for his parents but if they are against Islam, he being a believer will not consider them. Similarly, all other relations have no value in comparison to the love of Allah and His Prophet (ﷺ). History bears testimony that when the lovers of the Holy Prophet (ﷺ) came across their nearest relatives in the battles of *Badr* and *Uhud*, they killed whoever from them fought against them. For example:

☀ When Hazrat Abu Ubaidah entered into the battle field and his father came against him, he attacked him with sword and killed him.

☀ Once Abu Qahafah, the father of Hazrat Abu Bakr, uttered some words of blasphemy against the Holy Prophet (ﷺ). So, Hazrat Abu Bakr pushed him forward with force and made him slipped on the floor. When the Holy Prophet (ﷺ) asked Abu Bakr about this act, he replied: "O my master! Had there been any sword presented to me at that time, I would have killed him indeed." Afterwards, Abu Qahafah also accepted Islam.

☀ At the time of the battle of *Badr*, Hazrat Abu Bakr challenged his own son who was infidel. While taking permission for attack, Hazrat Abu Bakr said to the Holy Prophet (ﷺ) thus: "Give me permission to be among the first martyrs."

The Holy Prophet (ﷺ) replied:

"متعنا بنفسك يا ابا بكر ما تعلم انك عندي بمنزلة سمعي و بصري"

"O Abu Bakr! Let us remain benefiting from you. You do not know that you are to me like my ears and eyes."

☀ In the battle of *Badr*, a man from *Ansar* arrested Abu Azeez bin Umair (who was the brother of Hazrat Mus'ab bin Umair) and started fastening him with rope. When Hazrat Mus'ab bin Umair saw him doing so, he shouted: "Fasten him tightly. His mother is very wealthy. She will pay a handsome ransom for him." Abu Azeez said: "O Mus'ab! Being my brother, you are saying so?" Mus'ab replied: "Now, you are no longer my brother. That *Ansari* is now my brother who is fastening you with rope."

☀ Hazrat Umar bin al-Khattab killed Aas bin Hasham bin Mughaira who was his uncle. Likewise, Hazrat Ali, Hazrat Hamza and Hazrat Ubaidah killed their nearest relatives such as Arba, Shiba and Walid because they were the enemies of Islam. *Salahah* were the true lovers of the Holy Prophet (ﷺ). So, they showed practically that they have in their hearts actual love of Allah and His Prophet (ﷺ)."

(Tafseer e Zia al-Quran)

See that those, who accepted the Holy Prophet (ﷺ) and became Believers, were their real brothers and those, who were the enemies of the Holy Prophet (ﷺ), had no value in their

eyes. That was the loyalty of *Sababah* to the Holy Prophet (ﷺ) and that was the demonstration of their love for him.

Reward for the Lovers of the Holy Prophet (ﷺ) :

Those who cut themselves off from the enemies of Allah and of His Prophet (ﷺ) in spite of having nearest family relations with them like that of father, son, brother etc., Allah the Almighty has mentioned special reward for them in the Holy Quran. Allah says in the Holy Quran:

﴿.....أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ.....﴾

“... For such He has written Faith in their hearts, and strengthened them with a spirit from Himself....” (58:22)

It means that such people are indeed very lucky that Allah has made faith so firm in their hearts that it cannot go out. Nothing can harm their faith. Allah will assist to them by means of ‘*Rooh*’ (noble soul) at every occasion and thus they will never feel despair or face helplessness. Commenting on ‘*Rooh*’, Allama Mahmood Ahmed Aaloosi says:

"المراد بالروح نور القلب و هو نور يقذفه الله تعالى

في قلب من يشاء من عباده تحصل به الطمأنينة"

“*Rooh* means that light which Allah bestows upon the heart of whom he likes. That light gives him peace and satisfaction.” (*Rooh al M’aani*)

For a person gets pure and eternal life due to it, the word ‘*Rooh*’ is used here in a metaphorical sense.

Moreover, Allah will give them place in peaceful gardens in the eternal life. Allah says in the Holy Quran:

﴿...وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا....﴾

“... And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever)....” (58:22)

Furthermore, Allah will endow them with His pleasure and will never be disappointed with them. Allah will include

them in His party and give them success in this world and the Hereafter. Allah says in the Holy Quran:

﴿.....رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

“... Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.” (58:22)

The Right of the Holy Prophet (ﷺ) on the Believers:

A man who owns something has a right to use it. The right of owner on his owned thing is greater than anyone besides him. He can utilize it as he wishes. In the Holy Quran, Allah the Almighty informs the Believers that His beloved Prophet (ﷺ) owns their lives more than their selves. Hence, the Holy Prophet (ﷺ) can utilize their lives as he wishes. So, the Believers are supposed to recognize this right of the Holy Prophet (ﷺ) on them. Allah says in the Holy Quran:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ....﴾

“The Prophet is closer to the Believers than their own selves, and his wives are their mothers....” (33:6)

Under the commentary of the above verse, the commentators of the Holy Quran assert that the Believers do not have such right on their selves as the Holy Prophet (ﷺ) has on them. Indeed, He has more right on their lives than their own selves. Therefore, whenever the Holy Prophet (ﷺ) orders them to do something related to the worldly matters or the religious matters, they have to fulfill his orders even if they desire something other than his orders. They must consider that the Holy Prophet (ﷺ) has a right on their lives and property more than their own selves.

The Sweetness of Faith:

Some *Sufi* saints say: “Unless one recognizes that in all circumstances the Holy Prophet (ﷺ) owns his life and property, he cannot taste the sweetness of faith.”

☀ Hazrat Anás reported that the Holy Prophet (ﷺ) said:

“Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allah and His Apostle (ﷺ) becomes dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake.
3. Who hates to revert to disbelief as he hates to be thrown into the fire.” (*Sahih al-Bukhari, Muslim, Sunan al-Tirmizi, Sunan al-Nasai*)

So, it is proved that one who does not have in his heart the love of the Holy Prophet (ﷺ), is indeed devoid of sweetness of faith though he recites *Kalimah Sharif* (the words of declaration of faith). The faith gets accomplished with the accomplishment of love of the Holy Prophet (ﷺ) in one's heart.

The Kindness of the Holy Prophet (ﷺ) to the Believers:

Allah the Almighty makes it clear in the following verse of the Holy Quran that His Prophet (ﷺ) is merciful and kind to the Believers more than their own selves. The Holy Prophet (ﷺ) cares about their honour, prosperity and success more than they care about themselves. Allah says:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ﴾

“Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.” (9:128)

It means that whatever annoys the Believers is annoying to the Holy Prophet (ﷺ). He is more merciful to them than their own selves.

☀ Hazrat Abu Hurairah reported Allah's Messenger (ﷺ) as saying:

“The similitude of mine and that of my Ummah is that of a person who lit fire and there began to fall into it insects and moths. And I am there to hold you back, but you plunge into it.” (*Sahih Muslim, Sunan al-Tirmizi, Tafseer e Qurtubi*)

Holy Prophet (ﷺ) is the guardian of the Believers in the World and the Hereafter:

☀ Hazrat Abu Hurairah reported that the Holy Prophet (ﷺ) said:

"By Him in Whose Hand is the life of Muhammad (ﷺ), there is no Believer on the earth with whom I am not the nearest among all the people. He who amongst you (dies) and leaves a debt, I am there to pay it, and he who amongst you (dies) leaving behind children I am there to look after them. And he who amongst you leaves behind property, that is for the inheritor whoever he is." (*Sahih Muslim, Sunan Abu Dawood*)

☀ *Sahih al-Bukhari* states:

"عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال
ما من مؤمن إلا وأنا أولى به في الدنيا والآخرة اقرؤوا إن شئتم
(النبي أولى بالمؤمنين من أنفسهم) فأبما مؤمن مات وترك مالا
فليرثه عصبته من كانوا ومن ترك ديناً أو ضياعاً فليأتني فأنا،
مولاه"

Hazrat Abu Hurairah reported that the Holy Prophet (ﷺ) said: "I am closer to the Believers than their selves in this world and in the Hereafter, and if you like, you can read Allah's Statement: "The Prophet is closer to the believers than their own selves." (33.6) So, if a true Believer dies and leaves behind some property, it will be for his inheritors (from the father's side), and if he leaves behind some debt to be paid or needy offspring, then they should come to me as I am the guardian of the deceased." (*Sahih al-Bukhari*)

See how merciful and kind the Holy Prophet (ﷺ) is to the Believers. The shame is on those who in spite of such kindness and mercy of the Holy Prophet (ﷺ), follow their baser self and keep themselves away from loving the Holy Prophet (ﷺ) and following *Islamic Shariah*. They leave the way of the Holy Prophet (ﷺ) and go on the way of others. In fact,

the Holy Prophet (ﷺ) calls them towards the way of Salvation whereas their baser self calls them towards destruction. In *Tafseer Zia ul Quran*, it is reported that Hazrat Sahal said:

"من لم ير نفسه في ملك الرسول ولم يرواياته

عليه في جميع احواله لم يذق حلاوة سنته"

"Whoever does not consider himself in the ownership of the Holy Prophet (ﷺ) and does not think himself under the governance of the Holy Prophet (ﷺ) in all circumstances, he has not actually tasted the sweetness of *Sunnah* of the Holy Prophet (ﷺ)."

Hazrat Umar Farooq and Love of the Holy Prophet (ﷺ):

The accomplishment of faith depends upon the true love of the Holy Prophet (ﷺ). Hazrat Umar Farooq once talked to the Holy Prophet (ﷺ) regarding this issue. The conversation between Hazrat Umar and the Holy Prophet (ﷺ) has been reported in many authentic books of *Ahadith*. Here, we quote from *Sahih al-Bukhari*.

"عبد الله بن هشام قال كنا مع النبي صلى الله عليه وسلم وهو
أخذ بيد عمر بن الخطاب فقال له عمر يا رسول الله لأنت
أحب إلي من كل شيء إلا من نفسي فقال النبي صلى الله عليه
وسلم لا والذي نفسي بيده حتى أكون أحب إليك من نفسك
فقال له عمر فإنه الآن والله لأنت أحب إلي من نفسي فقال
النبي صلى الله عليه وسلم الآن يا عمر"

"Hazrat Abdullah bin Hisham reported: "We were with the Prophet (ﷺ) and he was holding the hand of Umar bin Al-Khattab. Umar said to Him, "O Allah's Apostle (ﷺ)! You are dearer to me than everything except my own self." The Prophet (ﷺ) said "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than

your own self." Then Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet (ﷺ) said, "Now, O Umar, (now you are a believer)." (*Sahih al-Bukhari*)

Hazrat Umar was really the true lover of the Holy Prophet (ﷺ). Therefore, when he listened to the reply of the Holy Prophet (ﷺ), he surrendered to him.

The Basis of Faith:

In the tradition quoted above, the words وهو أحد يد عمر بن الخطاب (and he was holding the hand of Umar bin Al-Khattab) need special consideration. These words demonstrate that the Holy Prophet (ﷺ) also had deep love for Hazrat Umar Farooq.

☀ One of the famous books on *Seerah* "*Al Manahib al Laduniyah*" mentions:

"In the first reply, Hazrat Umar excluded his own self because every person naturally loves his own self much. So, the first reply was natural. Afterwards, when he considered the matter, he recognized that the Holy Prophet (ﷺ) deserved to be beloved to him than his own self. This is because the Holy Prophet (ﷺ) was the cause of his salvation in the world and the Hereafter. So, his second reply, which was after consideration, was: "You are dearer to me than my own self." Hence, to love the Holy Prophet (ﷺ) above all created beings is the basis of faith and also of salvation. So, the love for him is to be called the real faith."

(Quoted from *Madarij al Nubuwat*, vol.1)

☀ Hazrat Abdullah bin Hisham reported that the Holy Prophet (ﷺ) said:

"لا يؤمن أحدكم حتى أكون أحب إليه من نفسه"

"None of you will have faith till he loves me more than his own self" (*Musnad Ahmad*) (*Kanz al Ummal*, Vol.1, p.34)

As long as a Muslim remains alive, there must be in his heart the true love of the Holy Prophet (ﷺ). In case anyone does not love the Holy Prophet (ﷺ) above all created beings

though he performs uncountable good deeds, he cannot be a true Believer. Although, the practices of Islam such as Prayer, Fast, Zakat and Hajj are also important but the actual basis of faith is the love of the Holy Prophet (ﷺ).

☀ Allama Iqbal, a well known Muslim poet, said:

مغزِ قرآن، روحِ ایمان، جانِ دین
ہست حبِ رحمة اللعالمین (ﷺ)

(It means that Love of the Holy Prophet is the core of the Quran, the spirit of Faith and the lifeblood of Religion)

Another poet paraphrased the above verse thus:

محمد (ﷺ) کی غلامی دینِ حق کی شرطِ اول ہے
اسی میں ہوا اگر خالی تو سب کچھ نامکمل ہے

(It means that love of the Holy Prophet (ﷺ) is the pre-requisite of Islam. If someone lacks in having this love, his faith and, so, everything is incomplete.)

Chapter Three

Allah's Love of The Holy Prophet (ﷺ)

The entire universe has been created due to the creation of the Holy Prophet (ﷺ). Allah the Almighty says (this is a *Hadith e Qudsi*): “O my beloved Prophet (ﷺ)! Had your creation not been my intention, I would have not created anything of the universe.”

This *Hadith e Qudsi* is present in many books of *Ahadith* and commentaries of the Holy Quran. By studying the Holy Quran, we come to know how great Allah's relation and His love of the Holy Prophet (ﷺ) are. In fact, Allah's love of His Prophet (ﷺ) is much more than His love for anybody else. Likewise, the honour which the Holy Prophet (ﷺ) has received from Allah is beyond comparison. Allah the Almighty demonstrated His love of the Holy Prophet (ﷺ) in the Holy Quran in different ways. Sometimes, He swore by the time of the Holy Prophet (ﷺ). Likewise, He swore by the age of the Holy Prophet (ﷺ) and sometimes by His own self. Sometimes, He mentioned the way of taking rest of the Holy Prophet (ﷺ) whereas sometimes He mentioned his honour and greatness. Sometimes, He discussed about the face of the Holy Prophet (ﷺ) whereas sometimes his blessed hair. In short, Allah discussed frequently in the Holy Quran the blessed qualities of the Holy Prophet (ﷺ). Here, we discuss some of them.

☀ Allah swore by the city of the Holy Prophet (ﷺ). In fact, the entire earth belongs to Allah. But, Allah the Almighty swore by the city of the Holy Prophet (ﷺ). This was because His beloved Prophet (ﷺ) dwelled therein. Allah the Almighty says:

﴿لَا أُقْسِمُ بِهَذَا الْبَلَدِ﴾ ﴿وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ﴾

‘I swear by this City And O beloved! You are dwelling in this city.’
(90:1-2)

The commentators of the Holy Quran say that this verse was revealed in *Makkah*. So, it will be translated thus:

“I swear by the city of *Makkah*.”

Although, this city is filled with numerous glorious things such as; Holy *Kaaba*, *Hajr e Aswad* (the Black Stone), *Maqam e Ibrahim*, the well of *Zamzam*, the hills of *Safa* and *Marwah*, the plains of *Arafat* and *Muzdalfah* but in spite of all these blessed things and places, Allah did not swear by any of them regarding their glory. Rather, Allah swore by the city of *Makkah* regarding the factor that His beloved dwelled therein. It shows that the great honour which this city received was due to its being the abode of the Holy Prophet (ﷺ). Allah says:

﴿وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ﴾

“And O beloved! You are dwelling in this city.” (90:2)

The Most Honourable Place:

Whatever the style of the Holy Prophet (ﷺ) remained and wherever his abode was, Allah loved that all. Once Hazrat Umar Farooq said to the Holy Prophet (ﷺ):

"بابي انت و امي يا رسول الله ﷺ قد بلغت من الفضيلة عنده

تعالى ان اقسم بتراب قدميك فقال لا اقسم بهذا البلد"

"O Messenger of Allah! Let my father and mother be sacrificed for you. Indeed, you have reached to such honour and greatness in the sight of the Lord that He swore by that place which was touched by your feet. The Lord said: I swear by this city." (*Al Mawahib al Ladunniyah*)

It means that the cause behind the honour given by Allah to *Makkah* is that the Holy Prophet (ﷺ) dwelled therein. So, we may conclude that wherever the Holy Prophet (ﷺ) passes his days and nights, that place becomes the most blessed place. When the Holy Prophet (ﷺ) was in the lap of Hazrat Amna, that lap became the most blessed lap. When he was at his

home, that home became the most blessed home. The market where he went became the most blessed market. He entered into the yard of Holy *Kaaba* and thus that yard became the most blessed yard. He went past *Hajr e Aswad* (the Black Stone) and so it became blessed. In the same way, *Maqam e Ibrahim*, the hills of *Safa* and *Marwah*, the plains of *Arafat*, *Mina* and *Muzdalfah* became blessed. Similarly, the mosque of *Aqsa*, the heavens, the cave of *Hira* and *Thaur* became blessed. The Holy Prophet (ﷺ) entered into the house of Abu Ayyub Ansari and so it became blessed. In the same way, the houses of Hazrat Abu Bakr, Hazrat Umar, Hazrat Ali and the other companions of the Holy Prophet (ﷺ) became blessed. He went to the mountain of *Uhud* and so it became blessed. He entered into the valley of *Badr* and so it became blessed. He got on the shoulders of Hazrat Abu Bakr and so those shoulders became blessed. He placed his head in the lap of Hazrat Ayesha and so it became blessed. Hence, the blessings and honour of all things from the heavens to the earth depend upon their relation with the Holy Prophet (ﷺ) because he is most beloved to Allah.

The Greatness of *Madinah al Munawwarah*:

Due to the glory of the Holy Prophet's feet, all those places, where he went, got greatness. When he was at *Makkah*, Allah the Almighty swore by it. Hence, *Makkah* got greatness due to the Holy Prophet (ﷺ). Actually, the Holy Prophet (ﷺ) is the center of Allah's special consideration. Therefore, Allah shows the great honour of His beloved Prophet (ﷺ) and to different things his relation. Wherever His Prophet (ﷺ) remains, Allah mentions that place with honour whether it is *Makkah*, the Mosque of *Aqsa* or *Nabawi*. Anything which is dear to the Holy Prophet (ﷺ) is honourable in the sight of Allah.

Once, the Holy Prophet (ﷺ) mentioned the honour of the city of *Madinah* thus:

"ما على الأرض بقعة أحب إلي أن يكون قبري بها منها"

"There is no other region in the earth in which I would prefer my grave to be." (*Mishkat al Masabih*, p.241)

The grave of the Holy Prophet (ﷺ) is at *Madinah*. As the Holy Prophet (ﷺ) loves that place (*Madinah*) where his grave is, Allah's mercy and blessings are present there. Once, the Holy Prophet (ﷺ) prayed to Allah regarding *Madinah* thus:

"اللهم حب إلينا المدينة كحبنا مكة أو أشد"

"O Lord! Make *Madinah* as dear to us as Mecca." (*Mishkat al Masabih*, p.239)

"Almost all the cities including *Makkah* were conquered at the time of the Holy Prophet (ﷺ) by means of *Jihad* by sword. But, *Madinah* was conquered without any *Jihad* by sword. It shows that Allah did not like the conquest of the city of His beloved Prophet (ﷺ) by sword." (*Jazb al Quloob*, p.31)

The Greatness of the Dust of *Madinah al Munawwarah*:

Everybody knows that the dust causes diseases. But, Allah made the dust of *Madinah*, the city of His beloved Prophet (ﷺ), a cure for diseases. The Holy Prophet (ﷺ) said:

"غبار المدينة شفاء من الجذام"

"The dust of *Madinah* is a cure for leprosy disease." (*Zurqani ala al Manahib al Ladunniyah*, Vol.8, p.336)

At another place, the Holy Prophet (ﷺ) said:

"والذي نفسي بيده ان في غبارها شفاء من كل داء"

"By the one (i.e., the Lord) in the hands of whom my life is, the dust of *Madinah* is a cure for all diseases." (*Wafa al wafa*, Vol.1, p.47)

A poet well said:

نہ ہو آرام جس بیمار کو سارے زمانے سے

اٹھالے آئے تھوڑی خاک اُن کے آستانے سے

(It means that a sick person who is not getting cured from anywhere, he should go and take the dust of *Madinah*)

Virtues of dying at *Madinah*:

Death is the ultimate reality. Everyone in this world has to face it. But, one who dies at *Madinah*, there are special blessings for him. The Holy Prophet (ﷺ) mentioned glad tidings for those who die at *Madinah*. He said:

"من استطاع أن يموت بالمدينة فليمت بها فإني أشفع لمن يموت بها"

"Let him who can die at *Madinah*, for I shall intercede for those who die at *Madinah*." (*Mishkat al Masabih*, p.240)

Therefore, Hazrat Umar used to pray thus:

"اللهم ارزقني شهادة في سبيلك واجعل موتي في بلد رسولك"

"O Allah! Grant me martyrdom in Your cause, and let my death be in the city of Your Apostle (ﷺ)." (*Sahih al-Bukhari*)

Here, the question is: Why did Allah made *Madinah* so blessed that one who only dies at *Madinah* will receive the Intercession of His Prophet (ﷺ) on the day of Resurrection? The answer is: This is because *Madinah* is dear to the Holy Prophet (ﷺ) and whatever is dear to him is dear to Allah as the Holy Prophet (ﷺ) is most beloved to Allah.

Allah swears by the Time of the Holy Prophet (ﷺ):

As the Almighty Allah swears in the Holy Quran by the city of the Holy Prophet (ﷺ), He also swears by his time. This is because the time of the Holy Prophet (ﷺ) is most blessed of all the times. Moreover, the Companions whom Allah chose for His Prophet (ﷺ) were the most blessed persons in the nation. Allah says in the Holy Quran:

﴿وَالْعَصْرِ﴾

"By the time." (103:1)

This is the first verse of *Surah al Asr*. The word *Asr* generally stands for any time. It also refers to that specific time, of offering prayer, which comes between *Zuhr* and *Magrib* prayers. Majority of the commentators of the Holy Quran interpreted the time here as the time of the Holy Prophet (ﷺ).

Aala Hazrat Imam Ahmad Rida Khan Bareilvi translated the above verse thus:

“By the time (of the beloved Prophet).”

As one reads the above translation, he recognizes what is meant by the time in this verse. Sadr al Afazil Maulana Syed Naeemuddin Muradabadi writes under the commentary of the above verse:

“Here, the word 'time' refers specifically to the time of the Holy Prophet (ﷺ). That time is indeed of many virtues and is most blessed of all the times. Allah called to witness the time of the Holy Prophet (ﷺ) here just as He called to witness the living place of the Holy Prophet (ﷺ) by the words 'La Uqsimu Bi Hazal Balad'. ” (*Khazain al Irfan*)

The Almighty Allah swore by the time of the Holy Prophet (ﷺ) because that time is related to the Holy Prophet (ﷺ) and whatever is related to the Holy Prophet (ﷺ) is honourable in the sight of Allah. So, how great and honourable the Holy Prophet (ﷺ) himself would be in the sight of Allah.

Allah swears by Himself:

Allah the Almighty is the Sustainer of all the worlds. He is the Creator of everything. But, among His creation, everything is not dearest to Him. Among His created beings, His last Prophet (ﷺ) is dearest and most beloved to Him. In fact, the way in which the Holy Prophet (ﷺ) obeyed Allah is incomparable. Therefore, when Allah swore by Himself being the Sustainer, He said in relation to the Holy Prophet (ﷺ) thus:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ...﴾

“But no, by your Lord, they can have no (real) Faith, until they make thee judge....” (4:65)

Although, Allah is the Sustainer of all the Prophets (ﷺ), *Bait al- Mamoor* and Holy *Kaaba* but despite that He did not swear by all these. Rather, He swore by Himself in relation to His being the Sustainer of the Holy Prophet (ﷺ). It shows that

Allah is particularly proud of being the Sustainer of His beloved Prophet (ﷺ).

At many places in the Holy Quran, when Allah mentioned Himself, He also related the discussion to His beloved Prophet (ﷺ) and when He mentioned His beloved Prophet (ﷺ), He related the discussion to Himself. It seems as if Allah were saying to the Holy Prophet (ﷺ) thus: "O My beloved Prophet (ﷺ)! You are for me and I am for you."

Allah swears by the Life of the Holy Prophet (ﷺ):

Just as Allah swore by the city of the Holy Prophet (ﷺ) and his time, He also swore by his life. Allah says in the Holy Quran:

﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ﴾

"Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and fro." (15:72)

The commentators of the Holy Quran agree that Allah has sworn here by the blessed life of the Holy Prophet (ﷺ) and that He has not sworn by the life of any Prophet besides the Prophet Muhammad (ﷺ). Thus, Allah has shown the great honour of His beloved Prophet (ﷺ).

☀ Hazrat Abdullah bin Abbas said:

"ما خلق الله نفسا اكرم عليه من محمد

(ﷺ) وما اقسم بحياة احد الا بحياته"

"Allah has not created any being more honourable than His beloved Prophet (ﷺ) and has not sworn by the life of anyone besides His beloved Prophet (ﷺ)."

☀ Allama Qurtubi said:

"هذا نهاية التعظيم و غاية البر و التشريف"

"This is the extreme glory and honour for the Holy Prophet (ﷺ) (that Allah swore by his life)." (*Tafseer e Zia al-Quran*)

To Allah the life of the Holy Prophet (ﷺ) is more valuable than anyone's life. The age of the Holy Prophet (ﷺ), whether it is his childhood, youth or old age, is beloved to Allah. Allah loves each and every way of His beloved Prophet (ﷺ). In the Holy Quran, Allah described the face of the Holy Prophet (ﷺ) as "وَالضُّحَىٰ" (by the mid morning light), named his forehead as "طه", described his hair as "وَاللَّيْلِ إِذَا يَغْشَىٰ" (by the night as it conceals), his eyes as "مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ" (his sight never swerved, nor did it go wrong) and his lips as "وَحُمِّي بُيُوتَىٰ" (inspiration sent down to him).

☀ Pir Mahar Ali Shah Golarvi said:

کوئی مثل نہ جانی دی، قسم خدا آپ کھاوے اُہدی چڑہی جوانی دی

کوئی مثل نہ ڈھولن دی، مہر علی چپ کر جائیتھے جانہیوں بولن دی

(It means that there is nobody equal to the beloved Prophet of Allah, Hazrat Muhammad (ﷺ). Allah Himself swears by his youth. So, O Mahar Ali! Be quiet, as here is not the place for uttering.)

Oath to the Holy Prophet (ﷺ) is regarded as an Oath to Allah:

The event of *Bait al Ridwan* shows how great the love of Allah of His Prophet (ﷺ) is. In the 6th year of *Hijrah*, the Holy Prophet (ﷺ) proceeded towards *Makkah* along with his 1400 Companions to perform *Umrah* (minor pilgrimage). When they reached the place of '*I-Indaibyah*', they came to know that the army of disbelievers was prepared to fight against them. Seeing this, the Holy Prophet (ﷺ) commanded Hazrat Usman to go to them as an ambassador and negotiate with them. Hence, Hazrat Usman went to them and informed them that the Holy Prophet (ﷺ) and all the Companions along with them had not come to wage any war. Rather, they had merely come to perform *Umrah*. So, they should not stop their way. The disbelievers of *Makkah* replied to Hazrat Usman that *Kaaba* was before him. So, if he wished, he could perform *Umrah*. The other Muslims and their

Prophet (ﷺ) would not be allowed to enter in *Makkah*. Hazrat Usman said to them that he could not do so unless His Prophet (ﷺ) and the other Believers were allowed to do so. At this, the disbelievers became angry with him and so stopped him there from going back. On the other hand, at that time a rumour spread among the Muslims that Hazrat Usman was assassinated by the disbelievers of *Makkah*. At this, the Holy Prophet (ﷺ) sat under a tree and called his Companions to take the oath of allegiance on his hands. The Holy Quran described that scene thus:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ...﴾

"Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree..." (48:18)

The Holy Prophet (ﷺ) then started taking oath of allegiance from his Companions one by one. It was concerning the matter that the Muslims would not step back from the battlefield unless they took the revenge of Hazrat Usman. As a result of this oath, such enthusiasm got produced in the Muslims for presenting their lives that the disbelievers did not remain able to sustain their attack. Thus, the disbelievers lost their courage and requested the Muslims for making treaty. Another blessing of this oath was that Allah declared for the Believers, who were present at that occasion, the reward of his willingness towards them.

When the Holy Prophet (ﷺ) was taking oath from his companions, he indicated towards his left hand saying:

"هذه يد عثمان" ف ضرب بها على يده، فقال: "هذه لعثمان"

"This is the hand of Usman." Then, he placed another hand on it and said: "This is for Usman."

Allah liked this way of his beloved Prophet (ﷺ) so much and hence He mentioned it in the Holy Quran thus:

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدِ اللَّهِ فَوْقَ أَيْدِيهِمْ...﴾

"Verily those who plight their fealty to thee do no less than plight their fealty to Allah. The Hand of Allah is over their hands..." (48:10)

It means that those, who take oath of allegiance to the Holy Prophet (ﷺ), are as they take it to Allah.

☀ The Holy Prophet (ﷺ) said to his Companions who were present at that occasion:

"انتم خير اهل الارض اليوم"

"Today, you people are the best of people on the earth."

☀ He also said:

"لا يدخل النار احد ممن بايع تحت الشجرة"

"Those who took oath of allegiance to me under the tree, none of them will enter into Hell." (*Tafseer Ibn Kathir*)

Removing a Misconception:

The Holy Prophet (ﷺ) took the oath of allegiance from his Companions regarding the revenge of Hazrat Usman. Here, some may think that it shows that the Holy Prophet (ﷺ) was not having knowledge about Hazrat Usman that whether he was dead or alive. Such thing may be thought by those who do not accept that the Holy Prophet (ﷺ) had the knowledge of *Gaib*. To them, our answer is that there is a *Hadith* (quoted earlier), in '*Sahih Bukhari*' and '*Mishkat al Masabih*', which tells that the Holy Prophet (ﷺ), while taking the oath of allegiance from his companions under a tree, placed his one hand on another and said that it was on behalf of Hazrat Usman. It proves that the Holy Prophet (ﷺ) was having knowledge about Usman's soundness and safety and that he had not been assassinated. Had it not been so, the Holy Prophet (ﷺ) would have not taken the oath on behalf of Hazrat Usman by placing his one hand on another. In fact, oath is taken from alive and not from the dead.

To obey the Holy Prophet (ﷺ) is to obey Allah:

In the above discussion, we saw that although the oath was taken by the Holy Prophet (ﷺ) from his Companions to his hands, Allah the Almighty declared that this oath was taken

to His hands. It means that Allah regarded the hands of the Holy Prophet (ﷺ) as his own hands just as He regarded obeying the Holy Prophet (ﷺ) as obedience to Him.

Everyone seeks to be obedient to the Lord. So, Allah has provided in the Holy Quran the standard for His obedience. That is the obedience to His Prophet (ﷺ). Allah the Almighty says in the Holy Quran:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ...﴾

“He who obeys the Messenger, obeys Allah indeed” (4:80)

Allah has made it clear in this verse that one, who is obedient to His Prophet (ﷺ), is obedient to Him. One can claim that he obeys Allah, if he obeys His Prophet (ﷺ)

☀Aala Hazrat Imam Ahmad Rida Khan Bareilvi said:

بخدا خدا کا یہی ہے در، نہیں اور کوئی مفر مقرر

جو وہاں سے ہو یہیں آ کے ہو، جو یہاں نہیں تو وہاں نہیں

(It means that the door towards the Holy Prophet (ﷺ) is actually the door towards Allah. So, we must not run away from here. Whatever is received by us, from the Lord, is received here and what is not received here is not received from there.)

The Tongue of the Holy Prophet (ﷺ):

It is a fact that whatever the Holy Prophet (ﷺ) say is the commandment of the Lord because he does not say from his own willingness. Allah the Almighty says in the Holy Quran:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

“Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him. ” (53:3-4)

☀Aala Hazrat Imam Ahmad Rida /Khan Bareilvi indicated towards the above verse in his following saying:

وہ زباں جس کی ہر بات وحیء خدا

چشمہ علم و حکمت پہ لاکھوں سلام

(It means that the tongue of the Holy Prophet (ﷺ) is such tongue from which whatever saying comes out is divine. Be too many blessings on such origin of wisdom and knowledge!)

Hence, to obey the sayings of the Holy Prophet (ﷺ) is the obedience to the Lord.

☀ His Eminence Sadr al-Afazil Naeemuddin Muradabadi writes regarding the background of the revelation of the verse no.80 of *Surah al Nisa*:

“Once, the Holy Prophet (ﷺ) said: 'Whoever obeys me, he obeys Allah and whoever loves me, he loves Allah.' Listening this, some hypocrites of that time (like some present time hypocrites and the blasphemers of the Holy Prophet (ﷺ)) said: 'Muhammad (ﷺ) wants us to accept him as God just as the Christians believed Jesus as God.' For the refutation of such saying of the hypocrites, Allah revealed the verse: 'He who obeys the Messenger, obeys Allah' (4:80).” (*Khazain al Irfan*)

☀ Hazrat Ibn Abbas said in the interpretation of the same verse:

“It shows that the Holy Prophet's obedience is Allah's obedience.”

☀ Hazrat Hasan Basri said:

“The obedience to the Holy Prophet (ﷺ) is must.”

☀ Hazrat Imam Shaf'ii wrote in his book *Al-Risalah*:

“Had the Holy Prophet (ﷺ) not described the ways of performing *Hajj*, *Salat*, *Zakat* and the other practices of *Shariah*, we would have not been able to perform them. Hence, the obedience to him is the actual obedience to Allah.” (Quoted from *Al Waseet*, Vol.2, p.84)

☀ Hazrat Abu Hurairah reported that the Holy Prophet said:

“He, who obeys me, obeys Allah and he, who disobeys me, disobeys Allah.” (*Sahih Muslim, Sahih al Bukhari, Sunan Ibn Majah*)

We may conclude that the commandment of the Holy Prophet (ﷺ) is the commandment of Allah. What he forbids, is forbidden by Allah. His promise is Allah's promise. His

admonition is the admonition from Allah. His anger is the anger of Allah. To annoy him is to annoy Allah. To obey him is to obey Allah and to disobey him is to disobey Allah

What the Holy Prophet (ﷺ) throws is thrown by Allah:

Allah loves the styles and ways of His Prophet (ﷺ) so much so that He relates to Himself all the actions of the Holy Prophet (ﷺ). The commentators of the Holy Quran say:

"When (at the time of the battle of Badr) the forces of Muslims and Kuffars (the disbelievers) confronted each other, the Holy Prophet (ﷺ) threw a handful of dust towards Kuffars saying: 'May they be defeated.' That dust fall into their eyes. Then, the Muslims stepped forward and started killing and arresting them. Thus, the dust, which was thrown by the Holy Prophet (ﷺ) towards Kuffars, became the main cause of their defeat. So, Allah the Almighty revealed the following verse:

﴿...وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ...﴾

"...When thou throwest (a handful of dust), it was not thy act, but Allah's (act)..." (8:17)"

(*Tafseer Jam'ial Bayan, Vol.9*) (*Tafseer Imam Ibn Abi Hatim, Vol.5*)

In the above verse of the Holy Quran, there is a special indication towards a miracle of the Holy Prophet (ﷺ) witnessed by the friends as well as the enemies in the plain of *Badr*. The troop of the enemies was all there. Some of them were standing whereas some were sitting. Some were looking towards front side whereas some were looking towards backside. The Holy Prophet (ﷺ) took a handful of dust and threw it towards them. The dust fell into the eyes of each one of them. Then, they started running away leaving behind the dead bodies of their fellows.

Allah liked this act of His beloved Prophet (ﷺ) so much. Therefore, He mentioned it in the Holy Quran by relating it to Himself. How beautiful this way of Allah's expression of love of His Holy Prophet (ﷺ) is.

Exaltation of Fame of the Holy Prophet (ﷺ):

It is Allah's love of the Holy Prophet (ﷺ) that He exalted his fame to such an extent that everywhere in the universe he is remembered. Allah the Almighty says in the Holy Quran:

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

“And we exalted thy fame.” (94:4)

Under the commentary of the above verse, Imam Qazi Ayyaz Maliki writes in his book *Al Shifa*:

“Hazrat Abu Saeed Khudri reported that the Holy Prophet (ﷺ) said:

”أتاني جبريل عليه السلام فقال إن ربك يقول أ تدري كيف رفعت

ذكرك قلت الله تعالى أعلم قال إذا ذكرت ذكرت معي”

Jibreel (Gabriel) came unto me and said: 'Your Lord asks you: Do you know how I exalted your fame?' I replied: 'Allah knows best.' So, Jibreel said: He (the Lord) says: Wherever I am remembered, you (O Muhammad (ﷺ)) will also be remembered with me.” (*Al Shifa, Zurqani ala al Mawahib al Ladunniyah, Al Durr al Mansur*)

It means that wherever Allah is being remembered, His Holy Prophet (ﷺ) is also being remembered.

Where is the Remembrance of Allah?

Where there is the remembrance of Allah, there is the remembrance of His Holy Prophet (ﷺ). Now, the question is: Where is the remembrance of Allah? Allah the Almighty says in the Holy Quran:

﴿سُبِّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ...﴾

“Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah...” (57:1)

And Allah says:

﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ...﴾

“Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah...” (62:1)

Surah al Hadid (Chapter no.57 of the Holy Quran) begins with the word *Sabbaha* (سَبَّحَ) which is in past tense whereas *Surah al Jum'ah* (Chapter no.62 of the Holy Quran) starts with the word *Yusabbihu* (يُسَبِّحُونَ) which is in progressive tense. It means that Allah's remembrance is not limited to any specific time. He was being remembered in the past as He is being remembered in the present and He will continue to be remembered in the future. His remembrance is everlasting.

Indeed, wherever Allah is remembered, His Prophet (ﷺ) is also remembered there. Allah is remembered in the heavens and so the Holy Prophet (ﷺ) is also remembered there. He is remembered in the earth and so the Holy Prophet (ﷺ) is also remembered there. He is remembered in the winds and so the Holy Prophet (ﷺ) is also remembered therein. He is remembered in the oceans and so the Holy Prophet (ﷺ) is also remembered there. In short, everything of the heavens and the earth remember Allah and so remember His Prophet (ﷺ).

☀ Aala Hazrat Imam Ahmad Rida Khan Bareilvi said:

عرش پہ تازہ چھیر چھاڑ، فرش پہ طرفہ دھوم دھام

کان جدھر لگائیے، تیری ہی داستان ہے

(It means that the Holy Prophet (ﷺ) is remembered in the heavens as well as in the earth in a glorious manner. To wherever we turn our ears to listen, the story of the Holy Prophet (ﷺ) goes on.)

To remember the Holy Prophet (ﷺ) is to remember Allah:

☀ Imam Qazi Ayyaz Maliki narrated the following *Hadith e Qudsi* in his book *Al Shifa*: "Allah Almighty said:

"جعلت تمام الإيمان بذكرك معي و قال أيضاً

جعلتك ذكراً من ذكرى فمن ذكرك ذكرني"

"I have made it essential for the completion of faith that when I am remembered, you (O Muhammad (ﷺ)) are to be

remembered with me." And also said: I have made (O Muhammad (ﷺ)) your remembrance mine. So, he, who remembers you, remembers me indeed." (*Al Shifa, Vol.1*)

The Holy Prophet (ﷺ) is mentioned side by side with the name of Allah in *Kalimah Sharif* (the words of declaration of faith), in *Azan* (the call for prayer), *Iqamat*, *Salaat*, *Tashahud*, *Khutbah* and the Holy Quran. He is present with the name of Allah in the mosques of *Ahle Sunnah wal Jam'ah*, on our tongues and in our slogans. Allah the Almighty wants that the Holy Prophet (ﷺ) is to be remembered wherever He is remembered.

One of the Meanings of Exaltation of Fame of the Holy Prophet (ﷺ):

☀ Imam Abu Mansur Maturidi Samarqandi writes:

"One of the meanings of exaltation of fame of the Holy Prophet (ﷺ) by Allah is that He mentioned the name of the Holy Prophet (ﷺ) in the Holy Quran along with His name and by relating it with the title of Prophet or Messenger and thus did not mention it alone. For example, Allah the Almighty said in the Holy Quran:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ.....﴾

"Muhammad is the Apostle of Allah..." (48:29)

And He said:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ.....﴾

"O Messenger! Proclaim the (message) which hath been sent to thee from thy Lord...." (5:67)

And He said:

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ.....﴾

"O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee?..." (66:1)

It shows that Allah mentioned His beloved Prophet (ﷺ) in the Holy Quran not by his name but by his titles and characteristics whereas the other Prophets are mentioned in the Holy Quran by their names. For example:

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ....﴾

“That was the reasoning about Us, which We gave to Abraham....” (6:83)

﴿وَإِسْمَاعِيلَ وَإِلْيَاسَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ﴾

“And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations” (6:86)

Thus, Allah made the honour with the name of His beloved Prophet (ﷺ) a pre-requisite for mentioning it. Hence, whoever calls the Holy Prophet's name with reduction becomes deprived of faith.” (*Tavilaat ahl al Sunnah, Vol.5*)

The Basis of Accomplishment of Faith:

It is also one of the meanings of exaltation of fame of the Holy Prophet (ﷺ) by Allah that He made obligatory for all to believe in His beloved Prophet (ﷺ). Even, one who believes in the unity of Allah will not be regarded a Believer until he believes in the Prophethood of His beloved Prophet (ﷺ). Moreover, one's obedience to Allah will not be regarded true until he obeys His beloved Prophet (ﷺ). Allah the Almighty says in the Holy Quran:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ....﴾

“He who obeys the Messenger, obeys Allah....” (4:80)

And He says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

﴿قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

“But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.” (4:65)

☀ Allama Abu Abdullah Muhammad bin Ahmed Maliki Qurtubi writes:

“One, who worships Allah and also declares his belief in the Heaven and the Hell and all other hidden things to believe, cannot be called a true Believer (*Mu'min*) unless he bears to witness the Prophethood of the Holy Prophet (ﷺ). Without believing in the Prophethood (of the Holy Prophet (ﷺ)), all his good deeds will be of no use to him.” (*Al Jam'i li Ahkam al Quran, Part 25, p.94*)

It proves that the accomplishment of faith depends upon truly accepting the Holy Prophet (ﷺ).

The Name of the Holy Prophet (ﷺ) is Present on the Pillars of Allah's Empyrean:

☪ Allama Ismael Haqqi writes in his commentary of the Holy Quran entitled *Rooh al Bayan*:

"ان آدم لما هبط الى الارض مكث ثلاث

مائة سنة لا يرفع رأسه حياء من الله"

“When Hazrat Adam (عليه السلام) was made to come down from Heaven, he could not raise his head upwards (to the firmament) till three hundred years due to his modesty towards Allah.” (*Rooh al Bayan, Vol.1, p.114*)

Hazrat Adam (عليه السلام) kept on weeping for three hundred years. Ultimately, Allah the Almighty accepted his apology and showered His mercy on him. Allah says in the Holy Quran:

﴿فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾

“Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.” (2:37)

Regarding what the word '*Kalimaat*' refers to in the above verse of the Holy Quran, the commentators of the Holy Quran have mentioned many explanatory sayings. Here, we quote a *Hadith* from '*Al Mustadrak li al Hakim*'. This is also present in '*Tafseer Rooh al Bayan*' and '*Zurqani ala al Mawahaib*'.

”عن عمر بن الخطاب رضي الله عنه قال قال رسول الله صلى

الله عليه وسلم : لما اقترف آدم الخطيئة قال يا رب أسألك بحق

محمد لما غفرت لي فقال الله : يا آدم وكيف عرفت محمدا ولم
أخلقه ؟ قال : يا رب لأنك لما خلقتني بيدك ونفخت في من
روحك ورفعت رأسي فرأيت على قوائم العرش مكتوبا لا إله
إلا الله محمد رسول الله فعلمت أنك لم تضيف إلى اسمك إلى
أحب الخلق فقال الله : صدقت يا آدم إنه لأحب الخلق إلي

ادعي بحقه فقد غفرت لك-

"Hazrat Umar bin Khattab reported that the Holy Prophet (ﷺ) said: After committing a mistake, Adam (عليه السلام) requested to the Lord saying, 'O my Lord! I ask you by means of Muhammad (ﷺ) to pardon me.' So, Allah said to him 'O Adam! How did you recognize Muhammad (ﷺ)? I have not yet created him (means gave him bodily form).' Adam (عليه السلام) replied, 'O my Lord! When you created me with your hands and put soul into my body, I raised my head upwards and found this on the pillars of Empyrean written: 'There is no God but Allah, and Muhammad (ﷺ) is the Messenger of Allah.' Thus, I realized that one, whose name was written along with you, must be most beloved to you among your creation.' So, Allah said to him: 'O Adam! You are true! Indeed, among all my creation, He (Muhammad (ﷺ)) is most beloved to me. So, when you asked me pardon by means of him, I forgave you.' " (Al-Mustadrak, Vol.2) (Rashid al-Bayhaqi, Vol.1) (Zurqani, Vol.1, p.62)

This is also one of the ways of Allah's expression of love of His Prophet (ﷺ) that He wrote his name on the pillars of His Empyrean.

The Angels come down to the Grave of the Holy Prophet (ﷺ):

☀ Hazrat K'ab reported:

"Everyday 70 thousand Angels come down to the grave of the Holy Prophet (ﷺ) and encircled it and then recite

Durood and Salam. In the evening, these 70 thousand go back and the other 70 thousand come and keep reciting *Durood and Salam*. It will continue to happen till the Day of Resurrection when the Holy Prophet (ﷺ) will come out of his grave in a way that the seventy thousand Angels will be encircling him.” (*Sunan al Darmi, Hadith no.95*) (*Mishkat, Hadith no.5955*)

The Trees and Stones pay *Salam* (salutations) to the Holy Prophet (ﷺ):

☀ Hazrat Jabir bin Samurah reported that the Holy Prophet (ﷺ) said:

“I recognize the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognize that even now.” (*Sahih Muslim, Hadith no.2277*) (*Tirmizi, Hadith no.3624*) (*Musnad Ahmed, Vol.5, p.8*)

☀ Hazrat Ali reported:

“Once, I went along with the Holy Prophet (ﷺ) to a certain side of *Makkah*. I saw that each mountain or tree which came in front of the Holy Prophet (ﷺ), would say:

‘السلام عليك يا رسول الله’

(Be the salutations to you, O Messenger of Allah).” (*Sunan al Tirmizi, Hadith no.3620*)

It is the greatness of fame of the Holy Prophet (ﷺ) that the trees, the mountains, the Angels and even the Lord Himself send *Salam* to him and glorify him. Hence, those hypocrites, who forbid Muslims from paying *Salam* to the Holy Prophet (ﷺ), cannot bring reduction in this blessed act (of paying *Salam* to the Holy Prophet).

The Remembrance of the Holy Prophet (Peace be upon him) is Infinite:

Allah the Almighty took the responsibility of exalting¹ the fame of His beloved Prophet (Peace be upon him) upon Himself and did not put such responsibility on His creation. As the creation is finite, their exaltation of the fame of the Holy Prophet (Peace be upon him) would also be finite. But, Allah the Almighty is infinite and so His exaltation of the fame of the Holy Prophet (Peace be upon him) is also infinite.

The Remembrance of the Holy Prophet (Peace be upon him) goes on increasing:

The Muslims used to recite *Salat and Salam* on the day of birth of the Holy Prophet (Peace be upon him). The opponents called it *Bid'at* (bad innovation). In reaction to it, the Muslims started organizing the programs of *Milad un Nabi* several times in a year and recited in these programs *Salat and Salam* more than before. Once again, the opponents forbid them from doing so. At this, the Muslims started reciting *Salat and Salam* after every *Jum'ah* prayer. Then, the opponents again forbid

¹ *Note by the editor:*

One of the present commentators of the Holy Quran, Allama Ghulam Rasool Saeedi writes in his commentary of the Holy Quran entitled *Tibyan al Quran*:

"Allah did not make His creation responsible for praising His beloved Prophet (ﷺ) because the creation is finite. Had He done so, the praise of His beloved Prophet (ﷺ) would have become finite. Rather, Allah Himself praised His beloved Prophet (ﷺ) and therefore his praise is infinite. In this way, it has no beginning and no end. It is forever. Allah commanded the believers to send *Durood and Salam* (blessings and salutations) to the Holy Prophet (ﷺ) and informed them that the Angels also send *Durood and Salam* to the Holy Prophet (ﷺ). Some ignorant people forbid Muslims from reciting *Durood and Salam* after *Azan* or *Jum'ah* prayer. We answer to them that their forbidding is of no use as the Angels send *Durood and Salam* day and night to the Holy Prophet (ﷺ) at his grave."

(*Tibyan al Quran*)

them from it. Ultimately, the Muslims started reciting *Salat and Salam* after every prayer thus:

"الصلاة و السلام عليك يا رسول الله"

"Be the blessings and salutations on you, (O) Messenger of Allah"

When the opposition rose once again, the Muslims started reciting *Salat and Salam* after every *Azan* as well thus:

"الصلاة و السلام عليك يا رسول الله"

"Be the blessings and salutations on you, (O) Messenger of Allah"

When the same opposition came once again, the Muslims started reciting *Salat and Salam* before every *Azan* as well thus:

"الصلاة و السلام عليك يا رسول الله"

"Be the blessings and salutations on you, (O) Messenger of Allah"

It shows that the remembrance of the Holy Prophet (Peace be upon him) is increasing day by day and this is because Allah said:

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

"And we exalted thy fame." (94:4)

The Holy Prophet (Peace be upon him) is mentioned side by side with Allah in the Holy Quran:

Allah the Almighty loves the remembrance of His Holy Prophet (Peace be upon him) so much so that whenever He mentioned Himself in the Holy Quran, He also mentioned His Holy Prophet (Peace be upon him). Now, let us see in below some verses of the Holy Quran in this regard.

Believing in Allah and His Messenger (Peace be upon him):

Allah says in the Holy Quran:

﴿لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ....﴾

"In order that ye (O men) may believe in Allah and His Messenger...." (48:9)

And Allah says:

﴿آمِنُوا بِاللَّهِ وَرَسُولِهِ....﴾

"Believe in Allah and His apostle..." (57:7)

And He says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ...﴾

“Only those are Believers who have believed in Allah and His Messenger....” (49:15)

Commandment of Allah about obeying Him and His Messenger (Peace be upon him):

Allah says in the Holy Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ...﴾

“O ye who believe! Obey Allah, and obey the Messenger...” (4:59)

And Allah says:

﴿...وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ﴾

“...Obey Allah and His Messenger, if ye do believe” (8:1)

And He says:

﴿...وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْقَرَارُ

الْعَظِيمُ﴾

“...Those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement” (4:13)

And He says:

﴿...وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ...﴾

“... And they obey Allah and His Messenger...” (9:71)

And He says:

﴿...وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئاً...﴾

“...But if ye obey Allah and His Messenger, He (Allah) will not belittle aught of your deeds.. ” (49:14)

Allah's commandment about answering to the call of the His Messenger (Peace be upon him):

Allah says in the Holy Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ...﴾

“O ye who believe! Give your response to Allah and His Messenger....” (8:24)

This verse shows that answering to the call of Holy Prophet is an answering to the call of Allah.

☀ Hazrat Saeed bin M'ala reported:

“While I was offering prayer in the mosque, the Holy Prophet (Peace be upon him) called me. I did not respond to his call (as I was offering prayer). After finishing the prayer, I went to him and said: 'O Messenger of Allah! At the time when you called me, I was offering prayer.' The Holy Prophet (Peace be upon him) said: Hasn't Allah said: 'Give your response to Allah and His Messenger' (Q8:24).” (*Sahih al Bukhari*)

The scholars of Islam deduced from the above tradition this point: If someone is offering prayer and meanwhile he is called by the Holy Prophet (Peace be upon him), he must go to him to respond his call. His prayer will not be void in this case.

Disobedient to Allah and His Messenger (Peace be upon him):

Allah the Almighty says in the Holy Quran:

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ﴾

“But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.” (4:14)

Annoying Allah and His Messenger (Peace be upon him):

Allah Almighty says in the Holy Quran:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا﴾

“Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment.” (33:57)

Proclamation of freedom from obligation:

Those who void their treaty with the Believers, Allah the Almighty proclaimed freedom from obligation towards them. Allah says in the Holy Quran:

﴿بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ﴾

“A (declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances” (9:1)

And He says:

﴿وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ....﴾

“And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans....” (9:3)

The sin of opposing Allah and His Messenger (Peace be upon him):

Just as opposing Allah is the great sin, to oppose His Messenger (Peace be upon him) is also the same. Allah says in the Holy Quran:

﴿أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُخَادِرُ اللَّهَ وَرَسُولَهُ فَآَنَ لَهُ نَارُ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ﴾

“Know they not that for those who oppose Allah and His Messenger, is the Fire of Hell?- wherein they shall dwell. That is the supreme disgrace.” (9:63)

And Allah says:

﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ...﴾

“Those who resist Allah and His Messenger will be humbled to dust, as were those before them...” (58:5)

And He says:

﴿ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“This is because they contended against Allah and His Messenger. If any contend against Allah and His Messenger, Allah is strict in punishment.” (8:13)

Allah and His Messenger (Peace be upon him) have the authority to declare things *Halal* (lawful) and *Haram* (unlawful):

To make *Halal* (lawful) what Allah and His Messenger (Peace be upon him) have declared *Haram* (unlawful) or to make *Haram* what they have declared *Halal* is regarded as the

shameful act. Those who do so, are regarded as insulted people by Allah. Allah says in the Holy Quran:

﴿...وَلَا يَحْزِمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ...﴾

“... And they do not hold that forbidden which hath been forbidden by Allah and His Messenger...” (9:29)

Allah and His Messenger (Peace be upon him) are the owners:

The entire universe belongs to Allah. As Allah owns everything, it is up to His will to grant to whosoever what He wishes. He is accountable to none. In the Holy Quran, He proclaimed about making His beloved Prophet (Peace be upon him) the owner thus:

﴿...قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ...﴾

“...Say: (such) spoils are at the disposal of Allah and the Messenger...” (8:1)

Coming back to Allah and His Messenger (Peace be upon him):

Allah says in the Holy Quran:

﴿...فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ...﴾

“...If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day. .” (4:59)

It shows that whatever decision the Holy Prophet (Peace be upon him) passes, is a decision of Allah. Allah says at another place in the Holy Quran:

﴿...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا...﴾

“...So take what the Messenger assigns to you, and deny yourselves that which he withholds from you...” (59:7)

Allah grants to the Holy Prophet (Peace be upon him) and so he distributes. In all circumstances, it is obligatory for the Believers to fulfill the orders of the Holy Prophet (Peace be upon him).

Allah and His Messenger (Peace be upon him) grant blessings of all kind:

Allah and His Messenger (Peace be upon him) grant all kinds of apparent and hidden blessings. Allah says in the Holy Quran:

﴿وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَىٰ

اللَّهِ رَاغِبُونَ﴾

"If only they had been content with what Allah and His Messenger gave them, and had said, "Sufficient unto us is Allah Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!" (that would have been the right course)." (9:59)

To relate that the Holy Prophet (Peace be upon him) also grant blessings, is considered *Shirk* (infidelity) by certain ignorant people. The above verse of the Holy Quran refutes their notion. However, the difference between granting by Allah and granting by His Holy Prophet (Peace be upon him) is that Allah grants by His self power whereas the Holy Prophet (Peace be upon him) grants by the power bestowed upon him by Allah and on His order.

Moreover, Allah says:

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ...﴾

"Behold! Thou didst say to one who had received the grace of Allah and thy favour..." (33:37)

In this verse of the Holy Quran, Allah related '*In'aam*' (favour) to His Holy Prophet (Peace be upon him) also. Therefore, to relate *Ina'am* to the Holy Prophet (Peace be upon him) is not *Shirk*. Rather, this is one of the teachings of the Holy Quran.

Those who deny Allah and His Messenger (Peace be upon him):

In the Holy Quran where Allah mentioned about those who deny Him, He also declared that such people deny His Messenger (Peace be upon him) as well.

The *Munafiqin* (hypocrites) committed the blasphemy of the Holy Prophet (Peace be upon him) in a way that they tried to prove he was deprived of Allah's help. So, Allah said in the Holy Quran:

﴿أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ ذَلِكَ سَاءَ مَا كَفَرُوا بِاللَّهِ وَرَسُولِهِ...﴾

“Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger....” (9:80)

This is an expression of Allah's love of His Prophet (Peace be upon him) that those who denied His Prophet (Peace be upon him), and blasphemed him were regarded as deprived of Allah's forgiveness.

Although, asking for someone's forgiveness from Allah is a good deed and also the *Sunnah* of the Holy Prophet (Peace be upon him) but it is not allowed to ask it for the hypocrites and disbelievers. In one of the verses of the Holy Quran, Allah forbade His Prophet (Peace be upon him) to attend the funeral of the hypocrites. Allah said:

﴿وَلَا تَصِلْ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ...﴾

“Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger....” (9:84)

Allah and His Messenger (Peace be upon him) grant bounty and contentment:

There are certain ignorant people who suffer from the disease of declaring true beliefs as *Shirk* (infidelity) just like those who suffer from the disease of Cancer. Whenever they observe anything in which there is a demonstration of Holy Prophet's benevolence, they take a prompt action and pass the *fatwah* (religious verdict) on it declaring it as *Shirk*. For example, if someone asserts: 'There is a favour of Allah and His Messenger (Peace be upon him) on me.' Or he says: 'Allah and His Messenger (Peace be upon him) have granted me much. They gave me contentment and bounty.' The ignorant people at once declare such statements of him as *Shirk* and say: 'You must

name only Allah and not His Messenger (Peace be upon him) in this regard.'

Such people also deny that the Holy Prophet (Peace be upon him) had knowledge about *Gaib* (unseen things and matters). Such ignorant people are not new. The people like them existed at the time of the Holy Prophet (Peace be upon him) also. They are actually the hypocrites of the present age.

☀ Under the commentary of the verse no.65 of chapter no.9 of the Holy Quran, several commentators like Imam Ibn Jarir, Imam Ibn Abi Hatim and Imam Ibn Jauzi quoted the following saying of Imam Mujahid.

"Imam Mujahid said under the commentary of this verse: 'A *Munafiq* (hypocrite) said: See Muhammad informs us that the she-camel of someone was in a certain valley on a certain day. How can he know about *Gaib* (unseen things)?' He denied the truth of the Holy Prophet's knowledge thus." (*Jam'i al Bayan*, Vol.1, p.221) (*Tafseer Imam Ibn Abi Hatim*, Vol.6) (*Zaad al Masir*, Vol.3)

We come to know by the above account that the great commentators of the Holy Quran interpreted *Kufr* (disbelief) in the verse no.66 of the Holy Quran as denying the fact that the Holy Prophet (Peace be upon him) had knowledge about *Gaib* (unseen things and matters) because Allah has regarded (in the verse 66 of chapter no.9 of the Holy Quran) the act of hypocrites as *Kufr* and leading to the torment in the Hereafter. Thus, remember that such person denies the knowledge of the Holy Prophet (Peace be upon him) about *Gaib*, who does not accept that the Holy Prophet (Peace be upon him) bestows and grants (by the will of Allah). Such person is indeed an actual *Munafiq* (hypocrite).

Allah says in the Holy Quran:

﴿...وَمَا نَقْمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ...﴾

"... This revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them...." (9:74)

In this verse, Allah has mentioned with Him His Messenger (Peace be upon him) as well. It shows that Allah has

given His Messenger (Peace be upon him) the power to grant bounty and contentment to the people.

Fifth part of the spoils of war is for Allah and His Messenger (Peace be upon him):

When Allah mentioned in the Holy Quran about the spoils of war, He mentioned with Him His Messenger (Peace be upon him) as well. Allah said:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ....﴾

“And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah, and to the Messenger....” (8:41)

To deny Allah's Messenger (Peace be upon him) is to deny Allah:

Some hypocrites of *Madinah* who were among the desert Arabs came to the Holy Prophet (Peace be upon him) and made lame excuses to avoid joining the Muslims in *Jihad*. Allah mentioned about them in the Holy Quran thus:

﴿وَجَاءَ الْمُعَذِّبُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ...﴾

“And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to Allah and His Messenger (merely) sat inactive....” (9:90)

The hypocrites told a lie to Allah's Messenger (Peace be upon him) but Allah declared that they told it so to Him as well. This is because, to tell a lie to the Holy Prophet (Peace be upon him) parallels to tell it to Allah.

The Promise of Allah and His Messenger (Peace be upon him) and its truth:

Allah exposed much the character of the hypocrites in *Surah Al-Ahzab* (Chapter no.33 the Holy Quran). The battle of *Ahzab* was fought in the 8th year of *Hijrah*. When the Jews of *Bani Nadir* tribe, were exiled from *Madinah*, their elders went to the *Quraish* of *Makkah* to incite them to wage war against the Holy Prophet and also ensured them of their assistance. Abu Sufyan (who was not yet a Muslim but later he accepted Islam) praised such incitement and declared that whosoever was with

them in opposing Muhammad (Peace be upon him), was beloved to his people. Then, the *Quraysh* made several tribes of Jews ready to support them in waging war against Muslims. The number of their soldiers who were ready to fight reached 12000. Then, they proceeded towards *Madinah*. The news about their march had already reached to the Holy Prophet (Peace be upon him). At the recommendation of Hazrat Salman of Persia (Persia), the Holy Prophet (Peace be upon him) commanded the Muslims to dig a long ditch around *Madinah*. Muslims then started digging it and the Holy Prophet (Peace be upon him) also joined them in doing so.

☀ **Tafseer Zia al Quran states:**

"Hazrat Amir bin Auf said: I and Salman along with Huzayfah, Nauman bin Maqran and six men from Ansar were appointed to dig one portion of 40 yards. We were busy in digging. Meanwhile, a large block of stone came in between. We tried our best to break it into pieces but we could not do so. So, I said to Salman to inform the Holy Prophet (Peace be upon him) about it. Hence, Salman went to the Holy Prophet (Peace be upon him) and told him about that block of stone and also their inability to break it into pieces. When the Holy Prophet (Peace be upon him) listened about it, he stood up and came to the place where that block of stone was. He took a spade into his hands and started digging saying: 'Allah Akbar' (Allah is greatest). Just as the Holy Prophet hit that block of stone, a light came out and spread all over as though someone lighted a candle in the darkness and then, a piece from that block fell down. The Holy Prophet (Peace be upon him) said at once:

"الله اكبر اعطيت مفاتيح الشام"

"Allah is greatest! I have been bestowed the keys of Syria."

Then, he hit secondly and a light once again came out and spread and at this another piece of the block fell down. The Holy Prophet (Peace be upon him) then said:

"الله اكبر اعطيت مفاتيح فارس"

"Allah is greatest! I have been bestowed the keys of Persia."

The Holy Prophet hit once again. At this, a light came out just as before and then that large block of stone got broken into tiny pieces. The Holy Prophet (Peace be upon him) then said:

"الله اكبر اعطيت مفاتيح اليمن"

"Allah is greatest! I have been bestowed the keys of Yemen."

In this way, the Holy Prophet (Peace be upon him) did not only break that huge block of stone into pieces but also gave glad tidings to his Companions about the conquest of the powerful states of his time. Though, the circumstances were not very favourable for Muslims at that time. They were passing through the difficulties in the form of lack of weapons to fight, lack of enough provision, existence of hypocrites among them and so on. So, in the situation where the ground realities were putting the success of Muslims into doubt, the glad tidings about the conquest of such powerful states could only be true if they were given by such person who could see the future events very clearly and that was the Prophet of Allah, Hazrat Muhammad (Peace be upon him)."

(Zia al Quran, Vol.4, p.19)

The disbelievers who were 12000 in number attacked on the Muslims and besieged the city of *Madinah*. The ditch was there between the Muslims and the disbelievers. When the disbelievers saw the ditch, they made a comment that the idea of digging ditch was not known to the Arabs before. They started firing arrows towards the Muslims. About 24 days passed but the siege was not raised. The Muslims got embarrassed. At that time, the hypocrites started saying:

"Where is the conquest of the states of Caesar and Chousroes about which you were being given the glad tidings? You are instead facing life-threats. Actually, all of those glad tidings were only meant to deceive you and to get straight forward people included in your army."

Such type of absurd talk was being uttered by the hypocrites at that difficult moment. One of the hypocrites named Bashir bin Muattab was very active in doing so. In the Holy Quran, Allah the Almighty mentioned about such act of the hypocrites thus:

﴿وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾

“And behold! The Hypocrites and those in whose hearts is a disease (even) say: “(Allah) and His Messenger promised us nothing but delusion!” (33:12)

These were the hypocrites who did not believe in the truth of glad tidings given by the Holy Prophet (Peace be upon him). Rather, they made fun of such tidings. They remained habitual of denying that the Holy Prophet (Peace be upon him) had knowledge about *Gaib* (unseen things and matters). They believed in the truth of Holy Prophet's knowledge in such cases only when they saw the occurring of events, about which the Holy Prophet (Peace be upon him) informed, by their own eyes. Otherwise, they would say: 'How can he (the Holy Prophet) know?' On the contrary, it was the practice of the true Companions of the Holy Prophet (Peace be upon him) that whenever he told them about occurring of any event concerning past, present or future, they believed in it without demur. They would even become sure about success on his sayings. They observed that whatever the Holy Prophet told them about, it happened so.

☀ *Tafseer Khazain al Irfan* states:

“Allah the Almighty endowed the Muslims with His help and sent towards the hypocrites (in the battle of *Ahzab*) a harsh dust storm at the dark night. That storm uprooted the tents of hypocrites and brought destruction therein. Their men fell on the ground. Moreover, Allah sent the Angels who struck terror in the hearts of disbelievers, and they started trembling with fear although, the Angels did not fight in this battle. Then, the Holy Prophet (Peace be upon him) ordered Hazrat Huzaifah bin Yaman to go and get the information. Hazrat Huzaifah took his weapons and set out for journey. The weather was harsh. Hazrat Huzaifah came to the Holy Prophet (Peace be upon him) before leaving. The Holy Prophet stroked his body and as a result of this stroking, the harsh weather did not affect him. Hazrat Huzaifah reached the troop of the disbelievers where he found that they were suffering from heavy dust storm. The dust was falling into their eyes. Such harsh weather put them into trouble. Abu Sufyan, when observed the situation, he called the *Quraish* saying: 'Beware of spies. Everyone should see who is

standing next to him.' Then, every one of them started examining who was standing next to him. At this, Hazrat Huzaifah utilized his wisdom and so he held the hands of a person next to him. So, that person said: 'I am so and so.' Afterwards, Aaby Sufyan declared: 'O group of *Quraysh*! You are not in a standing position now. Your camels have been destroyed. The people of *Banu Qurayzah* have left you and did not fulfill their promise. Moreover, you can see what the dust storm has done to you. So, return from here now! I am also going back from here.' He then got on his she-camel saying, 'Depart! Depart!' Although, there was a dust storm but it was limited to the troop of disbelievers only and was not outside. So, they ran away leaving a lot of goods and chatter behind as they felt difficult to carry these things with them while going back." (*Tafseer Khazain al Irfan*)

The Holy Prophet (Peace be upon him) mentioned to the Believers about the trials and said to them that the troop of the disbelievers would join their hands together and attack them and also informed them that by the help of Allah, the Believers would be victorious. He also informed them that the troop of the disbelievers were going to come towards them in the coming nine or ten nights. The Companions of the Holy Prophet (Peace be upon him) were sure that whatever the Holy Prophet (Peace be upon him) had said to them would come true. When all whatever the Holy Prophet (Peace be upon him) told them about came true, they started saying:

"Indeed, it is all that about which Allah and His Holy Prophet promised us."

Allah mentioned about them in the Holy Quran thus:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ

إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

"When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience." (33:22)

In this way, the faith of the true Companions of the Holy Prophet (Peace be upon him) became more firm as they saw with

their eyes the fulfillment of the promise of Allah and His beloved Prophet (Peace be upon him) to them. So, they said:

"Allah and His Prophet (Peace be upon him) are true indeed."

Note: we presented the above detailed account along with the quotations from the Holy Quran in order to show that the real face of hypocrites was revealed therein and to show that in the quoted verses of the Holy Quran Allah mentioned His Prophet (Peace be upon him) side by side with His name. Thus, another ray of Allah's love for His Holy Prophet (Peace be upon him) was manifested there.

Allah and His Messenger (Peace be upon him) watch the deeds:

When the hypocrites made lame excuses in front of the Holy Prophet (Peace be upon him), Allah made him aware of the reality. Allah said:

﴿يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهُ مِنْ أَعْبَارِكُمْ

وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ...﴾

"They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you: It is your actions that Allah and His Messenger will observe...." (9:94)

This is an admonition for the hypocrites that it is a high time they changed their selves and became righteous. It also proves that the Holy Prophet (Peace be upon him) also watch their deeds. Allah makes him aware of unseen things.

Coming to Allah and His Messenger (Peace be upon him) for arriving at a verdict:

Once, there was a hypocrite named Bushr. He got into a dispute with a Jew over a piece of land. The Jew was sure that he was right and he also believed that the Holy Prophet (Peace be upon him) was a man of justice and truth. So, he said to Bushr to go with him to the Holy Prophet (Peace be upon him) for resolving the dispute. But, he was aware that the Holy Prophet (Peace be upon him) would not make any distinction between them while arriving at a verdict. So, he did not agree with the Jew. Rather, he said to him that they should go to a Jew named K'ab bin Ashraf. Moreover, he uttered:

"Muhammad (Peace be upon him) is not just to us."

At this, Allah the Almighty revealed the following verses:

﴿وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ﴾ ﴿وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ﴾

"They say, "We believe in Allah and in the apostle, and we obey": but even after that, some of them turn away: they are not (really) Believers. When they are summoned to Allah and His apostle, in order that He may judge between them, behold some of them decline (to come)." (24:47-48)

On the contrary, about the believers Allah said:

﴿إِنَّمَا تَحِبَّ أَنْ تَقُولَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

"The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We hear and we obey": it is such as these that will attain felicity." (24:51)

These above verses show that a verdict passed by the Holy Prophet (Peace be upon him) is passed by Allah. To come to the Holy Prophet (Peace be upon him) is to come to Allah. To respond his call is to respond to the call of Allah.

The Decision of Allah and His Messenger (Peace be upon him):

Allah the Almighty has declared that in any matter the decision of His Messenger (Peace be upon him) is His decision. So, wherever and whenever Allah's Messenger (Peace be upon him) makes a decision in any matter, the Believers are supposed to accept it. They are not permitted to reject it. Allah says in the Holy Quran:

﴿وَمَا كَانَ لِلْمُؤْمِنِ وَلَا الْمُؤْمِنَةِ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ...﴾

"It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision..." (33:36)

The background of the revelation of the above verse is the case of Hazrat Zainab bint Jahash and her brother Abdullah

bin Jahash. There was a Holy Prophet's Companion named Hazrat Zaid bin Harsah who was an Arab by birth but was enslaved by someone in his childhood and then sold as a slave. Hazrat Khadijah (the wife of the Holy Prophet) brought him her home. When she married the Holy Prophet (Peace be upon him), she presented Zaid to him as a gift. The Holy Prophet (Peace be upon him) freed him and declared him his son (means adopted son). When Zaid reached maturity, the Holy Prophet (Peace be upon him) sent Zainab bint Jahash a message to marry Zaid. She and his brother Abdullah bin Jahash refused to accept the offer on the basis of that Zaid was a freed slave whereas they were from a superior family of *Quraish* called *Banu Hashim*. So, Allah the Almighty sent Jibreel (Gabriel) to the Holy Prophet (Peace be upon him) with the verse quoted above. Read it once again here:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ....﴾

“It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision” (33:36)

When the above verse was revealed, Hazrat Abdullah bin Jahash at once agreed that Zainab bint Jahash would be married to Zaid bin Harsah. Then, the Holy Prophet (Peace be upon him) fixed on Zaid to give Zainab as dowry ten Dinar, 60 Dirham, a stole, a shirt, a veil, a blanket, 25 kilos of food and 120 kilos of dates.

The above verse of the Holy Quran also proves that nobody is allowed to disagree with the decision of the Holy Prophet (Peace be upon him) in any case even if it is related to one's own self. The Holy Prophet (Peace be upon him) has been given the authority over the choice of the Believers. Moreover, the decision of the Holy Prophet (Peace be upon him) has been declared as the decision of Allah.

☀ *Tafseer Zia al Quran* states:

Although, this verse was revealed in a particular circumstance but in accordance to its implications it is for all cases in general. Any appointed commission or legislative from Muslims or Muslim government does not have any

right to recommend any way by opposing the verdicts of Allah and His Messenger (Peace be upon him). Being Muslims, we must obey Allah's Messenger (Peace be upon him). But unfortunately, just for the sake of some worldly benefits we put behind the verdicts of Islam very easily. Due to this double standard of ours, Islam is blamed today.

(Zia al Quran)

Giving assistance to the Deen of Allah and His Messenger (Peace be upon him):

Those who supported Islam by their lives and wealth, the disbelievers took control on their properties. Moreover, they even compelled them to migrate. So, they migrated from *Makkah* to *Madinah* keeping in view the love of the Holy Prophet (Peace be upon him) and the support of Islam. They were empty-handed. So, Allah commanded about giving them a share of spoils of war. Allah mentioned about them thus:

﴿...يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ﴾

“...(They are) Seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger” (59:8)

These people helped the Holy Prophet (Peace be upon him) but Allah mentioned Himself as well in the verse with the Holy Prophet (Peace be upon him) because to aid the Holy Prophet (Peace be upon him) is to aid Allah. It means that to be with the Holy Prophet (Peace be upon him) is to be with Allah.

The Honour is for Allah and His Messenger (Peace be upon him):

At the time of *Bani Mustalaq* battle, Abdullah bin Ubai (he was the leader of hypocrites) said:

"We, the people of honour, will go to *Madinah* and expel the people of disgrace from over there."

It means that the hypocrites considered their selves the people of honour and called the Believers as the people of disgrace. At this, the Almighty Allah said in the Holy Quran thus:

﴿يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾

"They say, "If we return to Medina, surely the more honourable (element) will expel therefrom the meaner." But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not." (63:8)

☀ Hazrat Umar Farooq said to the Holy Prophet (Peace be upon him):

"O Messenger of Allah! Give me permission so that I may cut off the head of such hypocrite."

But, the Holy Prophet did not give him permission to do so.

☀ Imam Bukhari states:

"Abdullah, the son of Abdullah bin Ubai, was a true Believer. He said to his father: "By Allah! You will not be allowed to enter into *Madinah* until you declare that you are of disgrace and that the Holy Prophet (Peace be upon him) is of honour." (Sahih al Bukhari, Sahih Muslim, Sunan al Tirmizi)

Ultimately, Abdullah bin Ubai accepted his disgrace and testified the honour of the Holy Prophet (Peace be upon him). Then, he was given permission to enter into *Madinah*.

The hypocrites thought that the honour was only for those who wear expensive and beautiful dresses, have delicious foods, have wealth in abundance and have furnished castles for residing. They were unaware that honour and respect of a person rests in his good character and moral qualities. This was because they were themselves deprived of such qualities. So, Allah declared that the honour was for Him and His Messenger (Peace be upon him) and then for all those who had true love in their heart for Allah and His Messenger (Peace be upon him). Hence, whosoever will obey Allah and His Messenger (Peace be upon him) more, he will be awarded honour and respect by Allah. Note that again in the verse (Q63:8) of the Holy Quran quoted lastly, Allah mentioned His Holy Prophet side by side (Peace be upon him) with Him.

Preceding Allah and His Messenger (Peace be upon him) is prohibited:

The Almighty Allah commanded the believers to respect and honour His Messenger (Peace be upon him). Allah also taught them the way to respect His Messenger (Peace be upon him). Allah the Almighty said in the Holy Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا أَيْدِيَكُمْ عَلَى اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

"O Ye who believe! Put not yourselves forward before Allah and His Messenger. But fear Allah for Allah is He Who hears and knows all things." (49:1)

Regarding the background of the revelation of the above verse, there are different sayings. Some are quoted below:

☀ Imam Mujahid and Imam Hasan said:

"Some people did slaughtering on the day of Eid al Azha before the Holy Prophet (Peace be upon him) slaughtered. So, they were commanded by Allah not to precede His Prophet (Peace be upon him). Hence, they were commanded to do the slaughtering once again."

☀ Hazrat Ayesha said:

"Some people used to fast on the doubtful day before Ramadan. So, they were commanded not to precede the Holy Prophet (Peace be upon him) in keeping fast." (*Rooh al Bayan, Khazain al Irfan*)

☀ Shaan Habib al Rehman states:

"Whatever may be the background of the revelation of this verse, the commandment is in general. It means in any matter, to precede the Holy Prophet (Peace be upon him) is prohibited. For example, if someone walks along with the Holy Prophet (Peace be upon him), he must not precede him except with his special permission. Likewise, if someone takes meal along with the Holy Prophet (Peace be upon him), he must not start taking it before him. Similarly, to precede the Holy Prophet (Peace be upon him) by preferring one's own opinion to the opinion of the Holy Prophet (Peace be upon him) is also prohibited."

It is mentioned in *Mishkat al Masabih* that in his mortal disease, the Holy Prophet (Peace be upon him) commanded Hazrat Abu Bakr to lead the prayers. Once, Hazrat Abu Bakr

was leading a prayer when the Holy Prophet (Peace be upon him) came. Hazrat Abu Bakr without any delay left his position and became *Muqtadi* (the follower in the prayer) whereas the Holy Prophet (Peace be upon him) became *Imam* (the leader to lead the prayer).

It shows that nobody has an authority to remain *Imam* when the Holy Prophet (Peace be upon him) is present there. When the Holy Prophet (Peace be upon him) is there, the *Imamat* (leading) of the other becomes void because in the presence of the Holy Prophet (Peace be upon him) to remain *Imam* also means to precede him. But, if he himself gives permission to somebody to remain *Imam* in his presence, he can do so. Another thing which we come to know here is that while in *Namaz* (prayer), caring of the Holy Prophet (Peace be upon him) and respecting him do not nullify one's prayer. Rather, doing so makes the prayer accomplished well. Furthermore, we also come to know that to precede the Holy Prophet (Peace be upon him) is to precede Allah and to disregard him is to disregard Allah.

A poet said:

جو ہو مرد داس در کاوہ مرد خدا نہیں ہے

(It means that one, who is not accepted by the Holy Prophet (Peace be upon him), is rejected in the sight of the Lord)

In short, in any act, saying or practice related to any aspect of life, to go against the sayings of Allah and His Holy Prophet (Peace be upon him) is prohibited.

The willingness of Allah and His Messenger (Peace be upon him):

It was the way of the hypocrites that in their personal meetings they used to relate defects to the Holy Prophet (Peace be upon him) and curse him on the one hand. On the other hand, in the gathering of the Believers at *Makkah* they would ensure their support to them by swearing a lot so that the willingness of the Believers may remain with them. Allah mentioned in the Holy Quran such condition of the hypocrites thus:

﴿يَخْلِفُونَ بِاللّٰهِ لَكُمْ لِيَرْضَوْكُمْ وَٱللّٰهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ﴾

"To you they swear by Allah. In order to please you: But it is more fitting that they should please Allah and His Messenger, if they are Believers." (9:62)

It shows that the hypocrites are so stupid that they swear to hide their lie in order to please the Believers although Allah and His Messenger (Peace be upon him) are not pleased thus. They should maintain such character by which Allah and His Messenger (Peace be upon him) are pleased. Had they been the true Believers, they would have not done such deeds which cause the anger of Allah and His Messenger (Peace be upon him).

The words (وَاللّٰهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ) show that to mention Allah along with His Messenger (Peace be upon him) is not *Shirk* (infidelity) as some ignorant people think it *Shirk*. Rather, it is a sign of Belief to keep in view the willingness of Allah and His Messenger (Peace be upon him) in all cases.

Note: In the above verse of the Holy Quran, we see that a single pronoun in the word (يُرْضَوْهُ) is used for both Allah and His Messenger (Peace be upon him). What is the reason? The commentators of the Holy Quran answered thus: "It is so because the willingness of both Allah and His Messenger (Peace be upon him) is one. It means in any matter if there is the willingness of Allah's Messenger (Peace be upon him), there will be the willingness of Allah as well."

♦Summary: In the Holy Quran there are many other places, where Allah has mentioned His Prophet (Peace be upon him) side by side with Him, which prove that Allah loves His Prophet (Peace be upon him) above everything in the universe. The verses of the Holy Quran, quoted up to now where Allah has mentioned with Him His Prophet (Peace be upon him), show that:

- *Believing in Allah gets completed by believing in the Holy Prophet (Peace be upon him).*
- *To obey the Holy Prophet is to obey Allah.*
- *To disobey the Holy Prophet is to disobey Allah.*
- *The call of the Holy Prophet is the call of Allah.*

- *To annoy the Holy Prophet is to annoy Allah.*
- *To oppose the Holy Prophet is to oppose Allah.*
- *To return to the Holy Prophet is to return to Allah.*
- *What is declared unlawful by the Holy Prophet is declared unlawful by Allah.*
- *The granting of the Holy Prophet is the granting of Allah.*
- *The reward from the Holy Prophet is the reward from Allah.*
- *To deny the Holy Prophet is to deny Allah.*
- *The share of the Holy Prophet is the share of Allah.*
- *The promise of the Holy Prophet is the promise of Allah.*
- *The decision of the Holy Prophet is the decision of Allah.*
- *To aid the Holy Prophet is to aid Allah.*
- *To honour the Holy Prophet is to honour Allah.*
- *To precede the Holy Prophet is to precede Allah.*
- *The throwing of the Holy Prophet is the throwing of Allah.*
- *The oath of the Holy Prophet is the oath of Allah.*
- *The willingness of the Holy Prophet is the willingness of Allah.*

The Remembrance of the Holy Prophet (Peace be upon him) is everywhere:

The fame of the Holy Prophet (Peace be upon him) has been exalted by Allah so much so that everywhere he is remembered. Let us catch a glimpse of this fame by the following account.

☪ Hazrat K'ab Ahbar reported:

"اقبل آدم على ابنه شيث فقال اى بنى انت خليفتي من بعدي
فخذها بعمارة التقوى والعروة الوثقى فكلما ذكرت الله فاذكر
الى جنبه اسم محمد فاني رأيت اسمه مكتوبا على ساق العرش

وانا بين الروح و الطين ثم اني طفت السموات فلم ار في
السموات موضعا الا رأيت اسم محمد مكتوبا عليه وان ربي
اسكنني الجنة فلم ار في الجنة قصرا ولا غرفة الا وجدت اسم
محمد مكتوبا على نحر الحور العين و على ورق قصب لجام
الجنة وعلى ورق شجرة طوبى وعلى ورق سدره المنتهى وعلى
اطراف الحجب و بين اعين الملائكة فاكثر ذكره فان الملائكة
من قبل تذكره في كل ساعاتها

"Hazrat Adam turned towards his son 'Shith' and said: "O my son! You are my successor after me. So, behold the position of succession with the fear of Allah and firm faith in Him. Whenever remember Allah, mention the name of Muhammad as well for I saw this name written on the pillars of Allah's Empyrean while I was between clay and soul. Afterwards, when I observed the heavens I found that everywhere this name was written. When my lord took me into the heaven, I saw there that this name was written on all the castles, the upper rooms and the courtyards and on the bosom of the heavenly women, the leaves of *Tuba* tree and of *Sidrat al Muntaha* and on the corners of veils and between the eyes of the Angels. Hence, you must remember this name much as the Angels also remain busy in reciting it."

(*Zurqani ala Al Manubib Al Ladunniyah*)

It shows that the Holy Prophet (Peace be upon him) is remembered even in the highest place of the universe. This is because Allah has exalted the fame of the Holy Prophet. He said thus:

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

"And we exalted thy fame." (94:4)

Meanings of Exaltation of fame of the Holy Prophet (Peace be upon him):

☀ Regarding the exaltation of the fame of the Holy Prophet (Peace be upon him), Mufti Ahmed Yar Khan Naeemi writes:

“Rif’at (رفعیت) means 'exaltation'. So, Raf’ana (رفعنا) means 'we exalted'. There is a great depth in the meaning of Rif’at (the exaltation). Let us see here.

Firstly, all the high persons are remembered on earth whereas the Holy Prophet (Peace be upon him) is remembered on earth as well as in the heavens. A poet said in this regard:

فرش والے تری شوکت کا علو کیا جانیں

خسروا عرش پہ اڑتا ہے پھر راتیرا

(It means: (O Prophet!) How the dwellers of Earth can measure fully the greatness of your rank as you are the one whose standard flies in the heavens!)

Hazrat Hassan said:

ما ان مدحت محمد بمقالتی

لکن مدحت مقالتی بمحمد

(It means that I have not praised Muhammad by my sayings. Rather, my sayings get praised by Muhammad.)

Secondly, wherever there is the name of Allah, there is the name of His beloved Prophet (Peace be upon him) e.g. in *Kalmah* (the words of declaration of faith), *Azan* (the call for prayers), *Namaz* (prayer), *Al Tahiyat* and *Khutbah* (sermon) etc. Thirdly, besides Muhammad (Peace be upon him) all those Prophets of Allah who are mentioned in the Holy Quran are mentioned with their names whereas the Holy Prophet Muhammad (Peace be upon him) is mentioned with his qualities. Fourthly, many powerful people departed from the world and their remembrance ceased to exist but as far as the Holy Prophet (Peace be upon him) is concerned, his remembrance could not be put to an end. Those who tried to put his remembrance to an end by calling it *Bid’at* (bad innovation in religion) and by passing *fatawa* (religious verdicts) of *Shirk* (infidelity) against it, they themselves ceased to exist whereas the remembrance of the Holy

Prophet (Peace be upon him) remained there. Allah the Almighty Himself exalts the remembrance of the Holy Prophet (Peace be upon him) and so it will grow more and more. It is Allah's promise to the Holy Prophet:

رونقت راروز روز افزون کنم، نام تو بر نقره و بر زر زخم
منبر و محراب سازم بهر تو، از محبت قهر من قهر تو
چاکرانت ملکها گیرند و جاه، دین تو باقی زماهی تا بماه
تا قیامت باقیش داریم ما، تو مترس از سخ دیں اے مصطفیٰ
من ترا در هر دو عالم حافظم، طاعتناں را از حدیث و اقام

Fifthly, all the Angels and the Prophets pay *Durood* and *Salam* to the Holy Prophet (Peace be upon him)."

Allah refers to Himself the Exaltation of Holy Prophet's Fame:

Allah the Almighty has referred the exaltation of the Holy Prophet's fame to Himself. People get respect due to their family background, wealth or birth on a particular day etc. Our Holy Prophet (Peace be upon him) has not got respect on the basis of such things. Rather, all have got respect due to the Holy Prophet (Peace be upon him) because he has been given respect and honour by Allah. He was not born on Friday, Saturday, Sunday, Tuesday or Wednesday since Friday was already going to be blessed due to Islam and Wednesday was blessed for Jews, Sunday for Christians and Tuesday for the Pagans. He was born on Monday to let this day get respect. Similarly, he was not born in the months which were already popular like *Ramadan*. Rather, he was born in the month of *Rabi al Awwal* to let this month get respect. He was not born in *Bait al Muqaddas* since it was already blessed due to its being the city of Prophets. Rather, he was born in Arabia to let it get respect. Moreover, he was not died at *Makkah* but was died at *Madinah* to let it get respect and to let the people travel to *Madinah* after *Makkah* to witness his holy grave. Allah first made *Bait al Muqaddas* a *Qibla* (direction) to show the honour of the Holy Prophet (Peace be

upon him). In fact, the world and the Hereafter, the Heaven and the Hell, the Believer (*M'umin*) and the disbeliever (*Kafir*) and even the devils, all are created for the exaltation of fame of the Holy Prophet. The Believers exalt his fame whereas the disbelievers stop it and this also leads to the exaltation of his fame. The Believers will enter into Heaven whereas the disbelievers will go to Hell.

Past, Present and Future:

Raf'ana (رَفَعْنَا) is a past tense. It shows that the exaltation of Holy Prophet's fame is not of today. Rather, his fame has been exalted much before. Moreover, *Raf'ana* (رَفَعْنَا) is not confined to any specific past period. In fact, past, present and future are just for the sake of understanding. The Holy Prophet's fame got exalted even before the existence of time itself.

The Exaltation is the Holy Prophet's (Peace be upon him) Ownership:

Allah the Almighty used the word *laka* (لَكَ) (means 'for you') in the verse. It shows that the Holy Prophet (Peace be upon him) has been made the owner of exaltation by Allah. So, to whom the Holy Prophet (Peace be upon him) gives honour he will be exalted and whom he rejects he will not get asylum anywhere in all the worlds. Abu Jahal, Abu Lahab and Hazrat Abu Hurairah were not known by actual their names. Abu Jahal, Abu Lahab and (Hazrat) Abu Hurairah were the titles which were given to them by the Holy Prophet (Peace be upon him). Their actual names, which were chosen by their parents, were forgot whereas the titles, which the Holy Prophet (Peace be upon him) gave to them, became well known. Similarly, none of the parents got so fame of their names as the parents of the Holy Prophet (Peace be upon him) got fame of their names. The names were 'Abdullah' and 'Amna'. Many Prophets came to the world but only those are still widely remembered today throughout the world, the names of whom were introduced by the Holy Prophet (Peace be upon him). The Jews blamed Mariam

(Mary), the mother of Hazrat Eisa (Jesus) and the Holy Prophet (Peace be upon him) told about her purity. So, today she is remembered throughout the world. Thus, whosoever is referred to the Holy Prophet (Peace be upon him) gets exaltation. One, who tries to stop the remembrance of the Holy Prophet, will face the wrath of Allah.

A poet said:

عقل ہوتی تو خدا سے نہ لڑائی لیتے

یہ گھٹائیں اسے منظور بڑھاتا تیرا

(Had the ignorant who tried to decrease the fame of the Holy Prophet (Peace be upon him) had wisdom and intellect, they would have not come in war with the Lord as they seek to defame the Holy Prophet (Peace be upon him) whereas He exalts his fame.)

The Priority of Fame of the Holy Prophet (Peace be upon him):

Among the creation of the Almighty Allah, the Holy Prophet (Peace be upon him) was created first. Imam Qastalani narrates the following tradition with the reference of Imam Abd al Razzaq.

☀ Hazrat Jabir bin Abdullah reported:

"قلت يا رسول الله ﷺ باني انت و امي اخبرني عن اوّل شيء خلقه الله تعالى قبل الاشياء قال يا جابر ان الله تعالى قد خلق قبل الاشياء نور نبيك من نوره فجعل ذلك النور يدور بالقدرة حيث شاء الله تعالى و لم يكن في ذلك الوقت لوح ولا قلم ولا جنة و لا نار ولا ملك ولا سماء ولا ارض ولا شمس ولا قمر ولا جني ولا انسي"

"I said to the Holy Prophet (Peace be upon him): "O Allah's Messenger! Let my father and mother be sacrificed for you. Tell me! What did Allah the Almighty create first?" Allah's Messenger (Peace be upon him) said: "O Jabir! Verily, before

the creation of all things, Allah created the Noor (light) of your Prophet from His Noor (light). Then, this Noor kept on traveling wherever it wished by Allah's will. At that time, there was no Tablet, Pen, Heaven, Hell, Angel, Firmament, Earth, Sun, Moon, Spirit or Human." (Al Manahib al Ladunniyah) (Al Sirat al Halabiyyah) (Kashf al Khifa) (Nashr Al Tib)

This *Hadith* is very famous. It has been narrated by several well known scholars of *Hadith* in their books. It proves that the Holy Prophet (Peace be upon him) was created before anything of the universe. A poet said:

ہے انہی کے دم قدم سے باغِ عالم میں بہار
وہ نہ تھے عالم نہ تھا، گر وہ نہ ہوں عالم نہ ہو

(It means: The beauty, like the spring season, which we see in the world's garden is due to the Holy Prophet (Peace be upon him). He was created before all creatures. Had he not been created by the Lord, He would have not created anything.)

So, the fame of the Holy Prophet (Peace be upon him) is prior to any creation. His fame remained exalted all the times.

The Fame of the Holy Prophet (Peace be upon him) will not perish:

Allah the Almighty gave such exaltation to the fame of His beloved Prophet (Peace be upon him) which was never received by any one else. At the time when there was no name of anything of the universe (means before creation), the Holy Prophet (Peace be upon him) was remembered by Allah Himself. And the time will come when everything will perish as Allah says in the Holy Quran:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

“All that is on earth will perish.” (55:26)

And He says:

﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

“But will abide (for ever) the Face of thy Lord, full of Majesty, Bounty and Honour.” (55:27)

As far as the remembrance of the Holy Prophet (Peace be upon him) is concerned, it will not cease to exist when all things will perish because Allah Himself remembers the Holy Prophet (Peace be upon him). Allah says in the Holy Quran:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“Allah and His Angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.” (33:56)

As Allah the Almighty Himself sends blessings on the Holy Prophet (Peace be upon him), his remembrance will remain forever and thus it will not perish. One who tries to put the remembrance of the Holy Prophet (Peace be upon him) to an end will perish. Allah Himself exalted the fame of the Holy Prophet saying:

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

“And we exalted thy fame.” (94:4)

A poet said:

رہے گایوں ہی ان کا چر چار ہے گا
پڑے خاک ہو جائیں جل جانے والے

(It means that the remembrance of the Holy Prophet (Peace be upon him) will continue to exist whereas those who are jealous of his remembrance will perish.)

And the same said:

مٹتے ہیں مٹ جائیں گے اعدا تیرے
نہ مٹا ہے نہ مٹے گا کبھی چر چا تیرا

(It means: (O Prophet!) Your enemies perish and will continue to perish whereas your remembrance does not end and will never be put to an end.)

Those who will not get any share in the Heaven:

The fame of the Holy Prophet (Peace be upon him) is such a great reality of the universe which has been given superiority over all things by the Almighty Allah: Whenever Allah is remembered, the Holy Prophet (Peace be upon him) is also remembered. Whenever the oneness of Allah is declared, the Prophethood of the Holy Prophet (Peace be upon him) is also declared. Whosoever will remember Allah and leave the remembrance of His beloved Prophet (Peace be upon him), his efforts will not be accepted before Allah.

☀ Hazrat Abdullah bin Abbas reported that the Holy Prophet (Peace be upon him) said: Allah says:

"لا أذكر في مكان إلا ذكرت معي يا محمد فمن

ذكرني ولم يذكرك فليس له في الجنة نصيب"

"Wherever I am remembered, you are also remembered with me. O Muhammad! Whosoever remembers me but does not remember you, will not have any share in the Heaven." (// *Dir al Mansoor, Vol.8, p.401*)

A poet said:

خدا کا ذکر کرے ذکر مصطفیٰ نہ کرے

ہمارے منہ میں ہو ایسی زباں خدا نہ کرے

(It means: May we not have such tongue in our mouth which remembers Allah but leave the remembrance of the Holy Prophet (Peace be upon him)!)

The Voice of the Holy Prophet (Peace be upon him):

Just as Allah loves the way of His beloved Prophet (Peace be upon him) of taking oath from his Companions and his way of throwing pebbles, He also loves his way of reciting the Holy Quran.

☀ Imam Bukhari narrated:

"عن أبي هريرة رضي الله عنه أنه كان يقول قال رسول الله صلى الله عليه وسلم ما أذن الله لشيء ما أذن للنبي صلى الله عليه وسلم يتغنى بالقرآن وقال صاحب له يريد ان يجهر به"

Hazrat Abu Hurairah reported: Allah's Apostle (Peace be upon him) said, "Allah never listens to anything as He listens to the Prophet (Peace be upon him) reciting Quran in a pleasant sweet sounding voice." A companion of Abu Hurairah said, "He means, reciting the Quran aloud." (*Sahih al Bukhari, Vol.3, Chapter: Oneness of Allah*)

This is also a proof of Allah's deepest love of the Holy Prophet (Peace be upon him).

The Holy Prophet's (Peace be upon him) Rest:

Once, the Holy Prophet (Peace be upon him) took rest wearing a blanket. Allah loved this style of His beloved Prophet (Peace be upon him) so much so that He called him thus:

﴿يَا أَيُّهَا الْمَرْمُلُ﴾ ﴿ثُمَّ اللَّيْلَ إِلَّا قَلِيلًا﴾ ﴿تُصَفِّهُ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا﴾ ﴿أَوْزِدْ عَلَيْهِ وَرَثِلْ﴾
الْقُرْآنَ تَرْتِيلًا

"(O) thou folded in garments! Stand (to prayer) by night, but not all night, Half of it, or a little less, Or a little more; and recite the Qur'an in slow, measured rhythmic tones." (73:1-4)

In the above verses, Allah has demonstrated His love of the Holy Prophet (Peace be upon him) by mentioning his one of the ways. A poet said:

"كل ما يفعل المحبوب محبوب"

(It means that whatever a beloved does, is loved)

Moreover, Allah has also said to His beloved Prophet (Peace be upon him) that He should stand at night (for worshipping Allah) but not throughout the whole night. He should do it for some portion of night, half or less or some more of it. In this way, Allah gave His Prophet (Peace be upon him) a choice. This is also a manifestation of His love of His

Prophet (Peace be upon him) that He does not want him to fall in difficulty.

Difficulties faced by the Holy Prophet (Peace be upon him):

When the Holy Prophet (Peace be upon him) started preaching the message of Allah by forwarding the Quranic commandments to the people, they did not accept those commandments. When the Holy Prophet (Peace be upon him) observed that the people were not responding to him, he got very sad. Since he was sent as a mercy for the universe, he remained busy day and night to reform the people to save them from the Hell and to enable them to enter into the Heaven. But, the disbelievers were not responding to the truth. Rather, the enmity against the Holy Prophet (Peace be upon him) was increasing in their hearts day by day. Due to such reaction, the Holy Prophet (Peace be upon him) felt deep sorrow in his merciful heart. For the comfort of his beloved Prophet (Peace be upon him), Allah the Almighty revealed the following verses:

﴿طه﴾ ﴿مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى﴾

"Ta-Ha. We have not sent down the Qur'an to thee to be (an occasion) for thy distress." (20:1-2)

It means that Allah revealed the Holy Quran not for making His Prophet (Peace be upon him) fall in difficulty or sorrow. The duty of His Prophet (Peace be upon him) was to forward the message of the Lord. Allah said to him about the Holy Quran:

﴿إِلَّا تَذَكُّرٌ لِّمَن يَخْشَى﴾

"But only as an admonition to those who fear ((Allah))." (20:3)

When the Holy Prophet (Peace be upon him) remained sad and anxious about the people who were not accepting the message of Allah, Allah said to him thus:

﴿فَلَعَلَّكَ بَاقِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾

"Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message." (18:6)

It shows the great love of Allah of the Holy Prophet (Peace be upon him) that He did not want His Prophet (Peace be upon him) to feel sad ever. Allah the Almighty said in the Holy Quran:

﴿... فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ﴾

"...For Allah leaves to stray whom He wills, and guides whom He wills So let not thy soul go out in (vainly) sighing after them." (35:8)
And He also said:

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ﴾

"Therefore do thou give admonition, for thou art one to admonish." (88:21)

The Straight Path:

When Allah saw His Prophet (Peace be upon him) in sorrow, He revealed the following verses of the Holy Quran for giving him enough comfort:

﴿يَس﴾ ﴿وَالْقُرْآنِ الْحَكِيمِ﴾ ﴿إِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾ ﴿عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

'Ya Sin. By the Qur'an, full of Wisdom, Thou art indeed one of the apostles, On a Straight Way." (36:1-4)

Allah Almighty also said:

﴿وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

"But verily thou callest them to the Straight Way." (23:73)

And He said:

﴿...وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

"...And verily thou dost guide (men) to the Straight Way." (42:52)

As the Holy Prophet (Peace be upon him) is the guide to the straight path and he is himself on the straight path, he does not need to worry and become sad. What a beautiful and lovely style of Allah's giving comfort to the Holy Prophet (Peace be upon him) we see in the above verses of the Holy Quran.

The Holy Prophet (Peace be upon him) was sent for all the Worlds:

Allah made His beloved Prophet (Peace be upon him) perfect in all dimensions. Allah said to the Prophet (Peace be upon him) in the Holy Quran:

﴿وَالْقُرْآنَ الْحَكِيمَ﴾ ﴿إِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾

"By the Qur'an, full of Wisdom, Thou art indeed one of the apostles."
(36:24)

All the Messengers of Allah are from the most blessed group of people in the universe. Allah endowed all of them with His special favours and blessings. But, among all His messengers, Allah made the Prophet Muhammad (Peace be upon him) the most greatest and blessed one. Allah sent Him as the Messenger for all the worlds. This honour is peculiar to him among all the Messengers of Allah.

All other Prophets were sent to Specific Nations:

All the previous Prophets were sent towards specific nations and territories, and for specific time. When one of them departed, the other came. Allah mentioned about some prominent previous Prophets by their names in the Holy Quran: Allah said:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ...﴾

"We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them...." (14:4)

Allah said about Hazrat Noah:

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ...﴾

"We sent Noah to his people...." (7:59)

About Hazrat Hood, Allah said:

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا...﴾

"To the 'Ad people, (We sent) Hud...." (7:65)

About Hazrat Saleh, Allah said:

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا...﴾

"To the Thamud people (We sent) Salih...." (7:73)

About Hazrat Shuaib, Allah said:

﴿وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا...﴾

"To the Madyan people We sent Shu'aib...." (7:85)

About Hazrat Musa (Moses), Allah said:

﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ...﴾

"Then after them We sent Moses with Our signs to Pharaoh and his chiefs..." (7:103)

About Hazrat Ibrahim (Abraham), Allah said:

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ...﴾

"That was the reasoning about Us, which We gave to Abraham (to use) against his people..." (6:83)

The Holy Prophet (Peace be upon him) was sent to entire Humanity:

Allah sent His beloved Prophet (Peace be upon him) to entire humanity and not to specific nation or for specific time. Allah says in the Holy Quran:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

"We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not." (34:28)

At another place in the Holy Quran, Allah said:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا...﴾

"Say: O men! I am sent unto you all, as the Messenger of Allah...." (7:158)

These two verses mention about the Prophethood of the Holy Prophet (Peace be upon him) for the entire humanity. He is the Messiah for all Mankind. So, the salvation will not be achieved by accepting any other religion besides Islam. It will not be achieved by accepting Judaism, Christianity etc. The salvation lies within Islam only as it has been chosen by Allah and as He sent His beloved Prophet (Peace be upon him) with it.

The Prophethood of the Holy Prophet (Peace be upon him) is from the time of Hazrat Adam up to the Day of Resurrection:

The Prophethood of the Holy Prophet (Peace be upon him) is for the entire humanity. It does not mean that the Holy Prophet (Peace be upon him) was the Prophet for all those human beings only who were present at His time or all those who came after him. Rather, the two verses of the Holy Quran quoted lastly, refer to His Prophethood for all mankind from the time of Hazrat Adam up to the Day of Resurrection.

☀ Allama Muhammad Yusuf Nabhani writes:

"قوله ﷺ بعثت الى الناس كافة كن نظن انه من زمانه الى يوم

القيامة فبان انه الى جميع الناس اولهم و اخرهم"

"First we thought that this saying of the Holy Prophet: "I have been sent to entire humanity", meant that He was sent for all human beings present at his time only and all those who would come after him till the day of Resurrection. Later it became clear to us that he was sent for entire humanity from the beginning to the end." (*Anwar e Muhammadiyyah*, p.363)

Muhammad (Peace be upon him), the Prophet of the Prophets:

Allah endowed His beloved Prophet (Peace be upon him) with such a great honour that He made him Prophet of all the Prophets. Allah says in the Holy Quran:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ...﴾

"Behold! Allah took the covenant of the prophets, saying: I give you a Book and Wisdom; then comes to you an apostle, confirming what is with you; do ye believe in him and render him help. ..." (3:81)

☀ Tafseer *Zia al Quran* states:

"Hazrat Ali and Hazrat Ibn Abbas reported: Allah took a firm oath from each Prophet to declare faith on the Prophethood of Muhammad (Peace be upon him) if he came

in his time, and so to get the honour of being in his *Ummah* and to support his religion by all means. Then, the same oath was taken by each Prophet of Allah from his nation."

(*Tafseer Zia al Quran*)

The Holy Prophet (Peace be upon him) was the Prophet of permanent *Shariah*. At the night of the His *M'eraj* (Ascension), he led all the Prophets in the prayer at Jerusalem. He led them in the prayer according to *Islamic Shariah*. This was a practical manifestation of the oath taken by Allah from all the Prophets concerning the Holy Prophet (Peace be upon him). And on the Day of Resurrection, the greatest honour and respect of the Holy Prophet (Peace be upon him) will be recognized when all the Prophets will be under his standard and he will be raised by the Lord to *Al Maqam al Mahmood* (Station of Praise and Glory).

The Standard of Praise and the people under it:

On the day of Resurrection, all the Prophets will be under the standard of the Holy Prophet (Peace be upon him). The Holy Prophet (Peace be upon him) said:

"انا سيد ولد آدم يوم القيامة ولا فخر و بيدي لواء الحمد ولا
فخر وما من نبي يومئذ آدم فمن سواه الا تحت لوائي و انا اول
من تنشق عنه الارض ولا فخر"

"I shall be the leader of the children of Adam on the Day of Resurrection and there is no boast, and in my hand will be the standard of Praise and there is no boast, and there will be no Prophet on the day, whether Adam or others beside him, who will not be under my standard, and I shall be the first of those who will burst out of the Earth and there is no boast."

(*Mishkat al Masabih*, p.513)

Gathering of all the Prophets under the standard of the Holy Prophet (Peace be upon him) on the Day of Resurrection, proves that he is the Prophet of all the Prophets.

☀ Hazrat Jabir reported that the Holy Prophet said:

"I have been given five things which were not given to anybody before me: (1) I have been helped with awe from a distance of one month's journey. (2) The Earth has been made for me a praying place and pure. So whenever prayer comes to a follower of mine, he shall pray. (3) Booties have become lawful for me and they were not lawful for anybody before me. (4) I have been given the right of intercession. (5) Every Prophet was sent particularly to his people, but I have been sent to the whole mankind." (*Sahih al Bukhari, Chapter on Tayammum*) (*Sahih Muslim*)

The Messenger of Allah (Peace be upon him) for all the Creatures:

The Holy Prophet (Peace be upon him) is not only for the mankind. Rather, he is the Messenger of Allah for spirits, angels, animals, stones, trees and so on. In short, he is the Messenger of Allah for all His creation. Allah says in the Holy Quran:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

"Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures." (25:1)

And Allah says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

"We sent thee not, but as a Mercy for all creatures." (21:107)

These two verses of the Holy Quran prove that there is no human or any other created being for which the Holy Prophet (Peace be upon him) is not the Messenger of Allah.

The Meaning of 'Aalam':

'Aalam' is whatever besides Allah. It means that the word 'Aalam' refers to all created beings. So, the Holy Prophet (Peace be upon him) is the Messenger of Allah for all created beings. The plural of 'Aalam' is 'Aalamin'. The Holy Quran mentions the word 'Aalamin' at various places. For example, Allah said:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

"Praise be to Allah, the Cherisher and Sustainer of the worlds." (1:1)

And Allah said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

"We sent thee not, but as a Mercy for all creatures." (21:107)

Allah expressed about His being the Cherisher by using the word '*Aslamin*' and likewise, He mentioned about the quality of mercy of His beloved Prophet (Peace be upon him) by using the same word '*Aslamin*'. In the other words, as Allah is the Cherisher of all the creation, His beloved Prophet (Peace be upon him) is the mercy for all the creation.

Allah's creation:

There are several sayings of the Holy Prophet (Peace be upon him) where we find him mentioning that he was the Messenger of Allah for His entire creation. Here we quote the one.

☀ Hazrat Abu Hurairah reported that the Holy Prophet (Peace be upon him) said:

"فضلت على الأنبياء بست أعطيت جوامع الكلم ونصرت بالرعب وأحلت لي الغنائم وجعلت لي الأرض طهورا ومسجدا وأرسلت إلى الخلق كافة وختم بي النبيون"

"I have been given superiority over all the Prophets for six things: (1) I have been given the comprehensive revelation. (2) I have been helped with fear. (3) Booties have been made lawful for me. (4) The Earth has been made a praying place for me and a means of purification. (5) I have been sent to the entire creation. (6) And the Prophets came to an end with me." (*Sahih Muslim, Chapter on Mosques*)

The Messenger for the Spirits (the Jinns):

The Holy Prophet (Peace be upon him) is the Messenger of Allah for the spirits also. It is proved from the Holy Quran and *Sunnah*. Thus, the spirits are included in the *Ummah* of the Holy Prophet (Peace be upon him).

The Holy Quran states:

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا انْقَضَىٰ وَدَلُّوا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ﴾ ﴿قَالُوا يُقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ﴾ ﴿يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمُرُوا بِهِ يُغْفِرْ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ﴾

"Behold, We turned towards thee a company of Jinns (quietly) listening to the Qur'an: when they stood in the presence thereof, they said, "Listen in silence!" When the (reading) was finished, they returned to their people, to warn (them of their sins). They said, "O our people! We have heard a Book revealed after Moses, confirming what came before it: it guides (men) to the Truth and to a Straight Path. "O our people, hearken to the one who invites (you) to Allah, and believe in him: He will forgive you your faults, and deliver you from a Penalty Grievous." (46:29-31)

☀ In *Sahih Muslim*, an event concerning the Spirits is mentioned. We summarize it here thus:

The spirits were anxious about the creation of obstructions between them and the news from the heaven. They thought that it happened due to some important event. So, they went forth and traversed the east of the earth its west. Some of them proceeded towards *Tahama* and that is a *Nakhl* towards the Bazar of *Ukaz* and the Holy Prophet (Peace be upon him) was leading there his Companions in the Morning Prayer. So, when the spirits heard the Quran, they listened to it attentively and said: We have heard the strange Quran which directs us to the right path so we affirm our faith in it and we would never associate anyone with our Lord. (*Sahih Muslim*)

There are some other traditions which tell us that later the Holy Prophet (Peace be upon him) went to the spirits on their invitation and made them listen the message of Allah. Moreover, a group of spirits frequently came to him. (*Fath al Bari, Tafseer Ibn Kathir*)

Similarly, before and after the migration of the Holy Prophet (Peace be upon him), the spirits came to him to listen the Holy Quran and learn *Shar'i* (religious) issues and then they forwarded such things to their people. As a result of their

preaching to their people, 70 spirits became Muslims. (*Notes on Jalalain*)

The Holy Quran mentioned about coming of the spirits to the Holy Prophet (Peace be upon him) thus:

﴿ثُلَّ أُوحِيَ إِلَيْهِ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنُشْرِكَ بِرَبِّنَا أَحَدًا﴾

"Say. It has been revealed to me that a company of Jinns listened (to the Qur'an). They said, 'We have really heard a wonderful Recital! 'It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord.'" (72:1-2)

These verses prove that these spirits were infidels first. But, when they listened to the Quran, a light of faith burnt in their hearts and they became Muslims. Here, we also come to know that there are Believers as well as non-Believers among the spirits. Also, there are different religions and sects among them. Moreover, the spirits are included in the *Ummah* of the Holy Prophet (Peace be upon him) and he is the Messenger of Allah for them as well.

The Believers and Non-Believers among the Spirits:

A man is endowed with the blessings and honour by Allah on believing in His beloved Prophet (Peace be upon him) and obeying him. On the other hand, he deserves the wrath of Allah on denying and disobeying His beloved Prophet (Peace be upon him). Similarly, Allah mentions about the reward for the Believers among the Spirits and the punishment for those who are disbelievers among them. Allah says in the Holy Quran:

﴿وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾ وَأَمَّا الْقَاسِطُونَ ﴿١٥﴾ فَكَانُوا لِجَهَنَّمَ حَطَبًا﴾

"Amongst us are some that submit their wills (to Allah), and some that swerve from justice. Now those who submit their wills - they have sought out (the path) of right conduct: 'But those who swerve, they are (but) fuel for Hell-fire'." (72:14-15)

It proves that it is necessary for the spirits to believe in the Holy Prophet (Peace be upon him) and obey him. Those who

deny him, will go to the Hell. Thus, the Holy Prophet (Peace be upon him) is the Messenger of Allah for the spirits also as he is for the mankind.

The Messenger for the stones, rocks and trees:

Stone is an inorganic matter. It does not possess the ability to move, walk or talk. But, when the Holy Prophet (Peace be upon him) used to go past the stones, they listened to his talk and paid *Salam* (salutation) to him. It means that Allah gave the stones the power of speaking and responding at that time.

☀ Hazrat Jaber bin Samurah reported:

"قال رسول الله ﷺ اني لاعرف حجرا بمكة كان يسلم علي

قبل ان ابعث اني لاعرفه الآن

"The Holy Prophet said: Verily, I know certainly of a stone at Makkah which used to greet me before I reached prophethood. Surely, I recognize it even now." (*Sahib Muslim, Book on Virtues*) (*Mishkat al Masabih*)

It proves that the Holy Prophet (Peace be upon him) is the Messenger of Allah for the stones also. Similarly, the rocks and trees also bore witness to the Prophethood of the Holy Prophet (Peace be upon him).

☀ Hazrat Ali bin Abi Talib reported:

"كنت خرجت مع النبي ﷺ بمكة فخرجنا في بعض نواحيها

فما استقبله جبل ولا شجر الا هو يقول السلام عليك يا رسول

الله"

"I was with the Holy Prophet (Peace be upon him) at Makkah and we came out by one of its sides. No mountain or tree met him but it was saying: Greeting on you, O Messenger of Allah." (*Mishkat al Masabih, p.540*) (*Sunan al Tirmizi*) (*Sunan al Darmi*)

The Messenger for the Animals:

As the stones, rocks and trees bore witness to the Prophethood of the Holy Prophet (Peace be upon him), the animals also did so.

☀ *Mishkat al Masabih* states:

"عن أبي هريرة قال جاء ذئب إلى راعي غنم فأخذ منها شاة فطلبه الراعي حتى انتزعها منه قال فصعد الذئب على تل فأقعى واستذفر فقال عمدت إلى رزق رزقنيه الله عز و جل اخذته ثم انتزعته مني فقال الرجل تالله ان رأيت كاليوم ذئبا يتكلم فقال الذئب أعجب من هذا رجل في النخلات بين الحرتين يخسركم بما مضى وما هو كائن بعدكم قال فكان الرجل يهوديا فجاء الرجل إلى النبي ﷺ فأخبره واسلم فصدقه النبي ﷺ"

"Hazrat Abu Hurairah reported: A wolf came to a shepherd of a flock and carried away one goat therefrom. The shepherd demanded it till he snatched it away from it. He (Abu Hurairah) narrated: Then the wolf ascended a raised land and sat on its legs and took beneath and said: I have intended to have a provision which Allah supplied me with. I overtook it and then you have snatched it away from me. The man said: Wonderful! O God! I have not seen a wolf speaking as on this day. The wolf said: More wonderful than this is a man in the midst of the date trees between the two passes. He will inform you what occurred before and what will occur in future after you. He (Abu Hurairah) narrated: The man was a Jew. He came to the Prophet (Peace be upon him), informed him and accepted Islam. The Prophet (Peace be upon him) took him to be true." (*Mishkat al Masabih*, p.541) (*Musnad Ahmad*, Vol.3, pp.83-84)

The Witness born by an Iguana:

☀ Hazrat Umar Farooq reported:

"The Holy Prophet (Peace be upon him) was sitting along with his Companions. A nomad, who had hunted an iguana, went

past them. He said to them: 'Who is that person (and he indicated towards the Holy Prophet)?' The Companions of the Holy Prophet (Peace be upon him) replied: 'He is the Messenger of Allah.' He said: 'By *Laat* and *Uzza* (the name of two famous idols among Arabs), I will not believe in him until this iguana bear witness to his Prophethood.' Then, he put that iguana in front of the Holy Prophet (Peace be upon him). The Holy Prophet said to the iguana: "(O Iguana!)" The iguana responded:

"ليك و سعديك"

"I am present here to serve you!"

All those who were present there heard it. The Holy Prophet (Peace be upon him) then said: "Whom do you worship?" The iguana replied:

"الذي في السماء عرشه وفي الارض سلطانه وفي

البحر سبيله وفي الجنة رحمته و في النار عقابه"

"(I worship) the one whose throne is in the firmament, whose kingdom is in the earth, whose mercy is in the heaven and whose wrath is in the Hell."

Then the Holy Prophet (Peace be upon him) said: "Who am I?" The iguana replied:

"رسول رب العالمين و خاتم النبيين وقد افلح من

صدقك و خاب من كذبك"

"(You are) the true Messenger of the Lord of the worlds, and the seal of all the Prophets. And whosoever, accepts you (as the Messenger of Allah), is successful and whosoever, denies you, is vice verse."

When the nomad listened to such talk of the iguana, he became Muslim and recited *Kalimah* (the words of declaration of faith)." (*Al Shifa*, Vol.1, p.204) (*Anwar e Muhammadiyyah*) (*Madarij al Nubunwah*, Vol.1, p.235) (*Majm'a al Zawaid*, Vol.8, p.294) (*Dalail al Nubunwah of Al Baihaqi*, Vol.6, p.38) (*Al Khasais al Kubrah*, Vol.2, p.65)

Moreover, there are several other accounts in the books of *Hadith*, *Tafseer* and *Seerah* which prove that the Holy Prophet

(Peace be upon him) is the Messenger of Allah for the stones, rocks, trees and animals also.

Everything knows the Holy Prophet (Peace be upon him):

As the Holy Prophet (Peace be upon him) is the Messenger of Allah for everything in the universe, everything knows him as the true Messenger of Allah. The Holy Prophet said:

"ما من شئ الا يعلم اني رسول الله"

الا كفرة او فسقة الجن والانس"

"Except the disbelievers or the transgressors among the spirits and the human beings, there is nothing who does not know that I am the Messenger of Allah." (*Al M'njam al Kabir*) (*Al Bidayah wa al Nihayah*, Vol.4, p.53)

This *Hadith* is also recorded with a little difference of words by Imam Qazi Ayyaz in his book *Al Shifa* [Vol.1, p.206]. It proves that there is nothing in the universe for which the Holy Prophet (Peace be upon him) is not the Messenger of Allah. He is the Messenger of Allah for all His creation. It shows that Allah has the special love for His Prophet (Peace be upon him). Hence, no created being enjoys such honour and greatness which the Holy Prophet (Peace be upon him) enjoys.

The Face Direction of the Holy Prophet (Peace be upon him):

In the beginning, the Holy Prophet (Peace be upon him) used to offer prayers towards the direction of *Bait al Muqaddas* (Jerusalem). The Jews would taunt him, saying: 'You brought with you a new religion but, in spite of this, you offer prayer towards our *Qiblah* (direction).' Such remarks disappointed the Holy Prophet (Peace be upon him) and he wished that the *Qiblah* of the Muslims should be *K'aaba* instead of *Bait al Muqaddas*. Once, while he was offering the prayer, he looked towards the firmament having the same wish in his heart. Allah liked this way of His beloved Prophet (Peace be upon him) so much so that He revealed the following verse:

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ.....﴾

"We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque....." (2:144)

Allah loved the expressions of the face of the Holy Prophet (Peace be upon him) to such an extent that He commanded him to turn his face towards the direction (and that was *K'aaba*) he wished in his heart.

☀ *Sahih Muslim* states:

Hazrat Anas reported: The Messenger of Allah (Peace be upon him) used to pray towards *Bait al Muqaddas*, that it was revealed (to him): "We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a *Qibla* that shall please thee. Turn then Thy face in the direction of the sacred Mosque." (Q2:144) A person from *Banu Salma* was going. He found the people in *Ruk'ah* while praying the dawn prayer and they had said one *Rak'ah*. He said in a loud voice: Listen! The *Qiblah* has been changed. And they turned towards *K'aaba* in that very state." (*Sahih Muslim, Chapter on Mosques*)

The Willingness of the Holy Prophet (Peace be upon him):

It remained a divine way that the *Qiblah*, of all the Prophets (e.g., Hazrat Adam, Hazrat Noah, Hazrat Ibrahim, Hazrat Ismael, Hazrat Musa, Hazrat Eisa etc.) before the Holy Prophet (Peace be upon him), was fixed by the Lord considering His own willingness. But, the *Qiblah* of the Holy Prophet (Peace be upon him) was fixed by Allah considering his willingness.

A poet said:

دو عالم دے خالق تے مالک دی مرضی
ہے اوہ جو تیری رضا کھلی والے

(It means: Where there is the willingness of the Holy Prophet (Peace be upon him), there is the willingness of Allah, the Lord of the worlds.)

Another poet said:

خدا کی رضا چاہتے ہیں دو عالم

خدا چاہتا ہے رضائے محمد

(It means that both the two worlds seek the willingness of Allah whereas He wants the willingness of His Prophet Muhammad (Peace be upon him))

Allah's Declaration of Grant on the Willingness of the Holy Prophet (Peace be upon him):

One, who truly loves somebody, does not want his beloved to be in trouble and unease. Rather, he always remains ready to fulfill the wants of his beloved. Hence, Allah showered many blessings upon His beloved Prophet (Peace be upon him) and He did not want to see him in unease or trouble. When the Holy Prophet (Peace be upon him) felt uneasy concerning the matter of his *Ummah*, Allah declared for His beloved Prophet (Peace be upon him) thus:

﴿وَلَسَوْتُ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾

"And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased." (93:5)

☀ *Sahih Muslim* states about the background of the revelation of the above verse:

Hazrat Abdullah bin Amr bin al-'As reported: Verily, the Messenger of Allah (Peace be upon him) recited the words of Allah, that Ibrahim uttered:

﴿رَبِّ إِنِّمْنِ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾

"O my Lord! They have indeed led astray many among mankind; He then who follows my (ways) is of me, and he that disobeys me, but Thou art indeed Oft-forgiving, Most Merciful." (14:36)

And that Eisa uttered:

﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

"If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise." (5:118)

Then the Holy Prophet (Peace be upon him) raised his hands and said:

"اللهم امتي امتي و بكى"

"O Lord! My Ummah, my Ummah, and he wept."

So, Allah the High and the exalted said to Gabriel (this is a *Hadith e Quds*):

"يا جبريل اذهب الى محمد فقل انا

سنرضيك في امتك و لا نسؤك"

"O Jibreel (Gabriel)! Go to Muhammad and say: Verily We will please you with regard to your *Ummah* and would not displease you." (*Sahih Muslim, Chapter on Iman*) (*Al Sunan al Kubra of Imam Nasai*)

Allah's Blessing on the Holy Prophet (Peace be upon him) in the world and the Hereafter:

The Holy Prophet (Peace be upon him) used to remain anxious about the progress of Islam. Moreover, he also kept on thinking about the forgiveness of his *Ummah*. In order to please him and remove his anxiety, Allah declared about His grant for him in this verse:

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾

"And soon will thy Guardian Lord give thee (that wherewith) thou shalt be well-pleased." (93:5)

☀ Syed Mahmood Aalusi writes under the commentary of the above verse:

"In this verse, Allah has made a promise to the Holy Prophet (Peace be upon him) that He would endow him with greatness, give him the knowledge of the beginning and the end, make his Prophethood overwhelming, exalt his religion by bestowing him (several) conquests in his reign and by

continuing to give conquests to his successors and thus his religion will reach to all corners of the world.

Allama Abu Hayyan said: Allah's grant for the Holy Prophet (Peace be upon him) is in the world as well as for the Hereafter. But, the grant which Allah will give him in the Hereafter will be greater than His grant in this world." (*Tafseer Rooh al Ma'ani, Part.27*)

The Most Hope-giving Verse:

Some commentators of the Holy Quran, including some members of Holy Prophet's (Peace be upon him) family, consider the verse no.5 of the chapter no.93 of the Holy Quran as the most hope-giving verse. This is because in this verse, Allah has declared that He would bestow His Prophet (Peace be upon him) until he will be pleased and the fact is that he will not be pleased until his each *Ummati* (any person of his *Ummah*) is saved from the Hell as it (Peace be upon him) is mentioned in *Hadith*.

☀ *Tafseer al Qurtubi* states:

While talking to the people of Iraq, Hazrat Ali said: You people assert that the most hope-giving verse of the Holy Quran is the following:

﴿قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

"Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah, for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." (39:53)

They replied: Yes, of course. At this, Hazrat Ali said: But, we the members of the Holy Prophet's family assert that the most hope-giving verse of the Holy Quran is the following:

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

"And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased." (93:5)

And there is a *Hadith* which mentions that when the above verse of the Holy Quran was revealed, the Holy Prophet (Peace be upon him) said: "I will not be pleased if anyone of my *Ummah* remains in the Hell." (*Tafseer al Qurtubi, part.20*)

When will be the Holy Prophet (Peace be upon him) pleased?

☀ Imam Abu Nuaim has recorded the following *Hadith* in his book *Hilyat al Aawliya*:

The Messenger of Allah (Peace be upon him) said:

اشفع لامتي حتى ينادي ربي أرضيت

يا محمد فاقول نعم يا رب رضيت

"I will continue to intercede for my *Ummah* until my Lord say. O Muhammad! Are you pleased now? I will say then: Yes, my Lord I am pleased." (*Hilyat al Aawliya, Vol.3*) (*Majma'a al Zawaid, Vol.10*) (*Al Targheeb wa al Tarheeb, Vol.4*) (*Kanz al Ummal*) (*Musnad al Baqqar*) (*Al M'ujam al Aawsat*) (*Rooh al M'aani*) (*Rooh al Bayan, Vol.10*)

☀ Sheikh Muhammad bin Ali Al Shaukani writes in his commentary of the Holy Quran entitled *Fath al Qadeer*:

"Imam Baihaqi narrated in *Shuab al Iman* that Hazrat Ibn Abbas reported: The entrance of his entire *Ummah* into the Heaven, is the pleasure and willingness of the Holy Prophet (Peace be upon him)." (*Fath al Qadeer, Vol.5*) (*Rooh al Ma'ani, part.30*)

This tradition is also recorded by a prominent Ahl e *Hadith* scholar named Siddiq Hasan Khan Bhopali in his book '*Fath al Bayan*'. All these traditions prove that the Holy Prophet (Peace be upon him) will not be pleased until his entire *Ummah* enters into the Heaven.

Al Maqam al Mahmood (Station of Praise and Glory):

On the Day of Resurrection, Allah the Almighty will declare thus:

...مَنْ أَمْلَكَ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

"Whose will be the dominion that Day?" That of Allah, the One the Irresistible!" (40:16)

On that day, nobody will dare to speak to Him. The people will go to Hazrat Adam up to Hazrat Esa (Jesus) for intercession but none of them will agree to intercede for them. Ultimately, the people will come to the Holy Prophet (Peace be upon him) and request him for intercession and He will agree to intercede for them.

☀ Hazrat Abdullah bin Umar said:

"إن الناس يصيرون يوم القيامة جثا، كل أمة تتبع نبيها يقولون:
يا فلان اشفع، حتى تنتهي الشفاعة إلى النبي صلى الله عليه
وسلم، فذلك يوم يبعثه الله المقام المحمود"

"On the Day of Resurrection, the people will fall on their knees and every nation will follow their prophet and they will say, "O so-and-so! Intercede (for us with Allah), "till (the right) intercession is given to the Prophet (Muhammad) (Peace be upon him) and that will be the day when Allah will raise him into a station of praise and glory (i.e. Al-Maqam - al-Mahmud)."

This is the love of Allah of His Prophet (Peace be upon him) that He will bestow him *Al Maqam al Mahmood* (Station of Praise and Glory) for intercession of his *Ummah* on the Day of Resurrection. Such status will not be acquired by anyone besides the Holy Prophet (Peace be upon him). Allah says in the Holy Quran:

﴿...عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

"....Soon thy Lord will raise thee to a Station of Praise and Glory!" (17:79)

About *Maqam Mahmood*, the Holy Prophet (Peace be upon him) said:

"هو المقام المحمود الذي اشفع فيه لامتي"

"That is the station where I will intercede for my *Ummah*."
(*Zia al Quran*)

☪ Hazrat Abu Hurairah reported that the Holy Prophet (Peace be upon him) said:

"يقيمني رب العالمين منه مقاماً لم يقمه أحد

قبلي ولم يقمه أحد بعدي"

"The Lord of the worlds will raise me to such station where he has not placed anybody before me and will never place anybody after me." (*Al W'afa bi Ahwal al Mustafa*)

Shafa'at (The Intercession):

Here we quote a detailed *Hadith* concerning the Intercession of the Holy Prophet (Peace be upon him) for his *Ummah*.

☪ *Sahih al Bukhari* states:

Hazrat Anas reported: 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Ibrahim (Abraham) as he is the Khalil of the Beneficent.' They will go to Ibrahim and he will say, 'I am not fit for that, but you'd better go to Musa (Moses) as he is the one to whom Allah spoke.' So they will go to Musa and he will say, 'I am not fit for that, but you'd better go to Esa (Jesus) as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Esa and he will say, 'I am not fit for that, but you'd better go to Muhammad.' They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said:

"يا محمد ارفع رأسك وقل يسمع لك، وسل تُعط، واشفع تُشفع"

'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.'

I will say, 'O Lord, my followers! My followers!' And then it will be said:

"انطلق فأخرج منها من كان في قلبه مثقال شعيرة من إيمان"

'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.'

I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said:

"انطلق فأخرج منها من كان في قلبه مثقال ذرة أو خردلة من إيمان"

'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.'

I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say:

"انطلق فأخرج من كان في قلبه أدنى أدنى مثقال حبة خردل من إيمان"

'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.'

I will go and do so. I then return for a fourth time and praise Him similarly and prostrate before Him. Then it will be said: 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say:

"يا رب ائذن لي فيمن قال لا إله إلا الله"

'O Lord, allow me to intercede for whoever said, 'None has the right to be worshipped except Allah.'

Then Allah will say:

"وعزتي وحلاي وكبريائي وعظمتي لأخرج منها من قال لا إله إلا الله"

'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah' "

Imam Bukhari and Imam Muslim recorded that Hazrat Umar reported: Once, the Holy Prophet said (Peace be upon him) in his sermon:

"انه سيكون في هذه الامة قوم يكذبون بعذاب القبرو يكذبون بالسماعة"

"Verily, soon there will emerge a group of people, in this Ummah, who will deny the grave punishment and also the intercession."

In the past, such group existed in the form of M'utazilites and Kharijites whereas today there exists a group also who denies the intercession and when they fail in proving so (due to the existence of authentic Prophetic traditions affirming the intercession), they start interpreting the intercession in such a manner that negates the greatness of the Holy Prophet (Peace be upon him). We say to them that while doing so, they must keep in mind that whoever denies today the intercession of the Holy Prophet (Peace be upon him), will surely be deprived of it on the Day of Resurrection." (*Tafseer Zia al Quran, Vol.2, p.479*)

Bear in mind that those who commit the blasphemy of the Holy Prophet (Peace be upon him), deny his greatness in any way whether openly or in a low voice, and seek defects in his glorious personality, they will not get his intercession on the Day of Resurrection. Failure and disgrace will be their destiny on that day. However, the Holy Prophet (Peace be upon him) will take those people to the Heaven who loves him truly.

The First to intercede:

☀ *Mishkat al Masabih* states:

Hazrat Ibn Abbas reported: Some of the Companions of the Apostle of Allah (Peace be upon him) were seated. He (the Prophet) came out, till when he came near to them, he heard that they were talking with one another. Someone among them said: 'Allah took Ibrahim (Abraham) as friend.' And another said: 'As for Musa (Moses), He held talks with him.' Another said: 'Esa (Jesus) is the Word of Allah and His Spirit.' Another said: 'As for Adam, Allah chose him.' Then the Apostle of Allah (Peace be upon him) came out to them and said:

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"قد سمعت كلامكم و عجبكم ان ابراهيم خليل الله وهو كذلك و موسى نجي الله وهو كذلك و عيسى روحه و كلمته و هو كذلك و ادم اصطفاه الله و هو كذلك الا و انا حبيب الله ولا فخر وانا حامل لواء الحمد يوم القيامة تحت ادم فمن دونه ولا فخر وانا اول شافع و اول مشفع يوم القيامة ولا فخر وانا اول من يحرك حلق الجنة فيفتح الله لي فيدخلنيها و معي فقراء المؤمنين ولا فخر وانا اكرم الاولين والاخرين ولا فخر"

"I have just heard your talk and it will make you wonderful (to hear) that Ibrahim (Abraham) was the friend of Allah and he was like that, and Musa (Moses) was one rescued by Allah and he was like that, and Esa (Jesus) is the Spirit of Allah and His word and he was like that, and Adam was the chosen one of Allah and he was like that. Behold! I am the Beloved of Allah and there's no boast, and I shall be the bearer of the standard of Praise on the Resurrection Day and under it there will be Adam and those besides him and there's no boast, and I shall be the first intercessor and the first one whose intercession will be accepted on the Resurrection Day and there's no boast, and I shall be the first who will move the door of Heaven and so Allah will open it for me and admit me therein, and there will be with me the poor refugees and there's no boast and I shall be the most honourable man among the former and latter generations and there's no boast." (*Mishkat al Masabih*) (*Sunan al Tirmizi*) (*Sunan al Darmi*)

In the light of the above *Hadith*, we come to know that remembering the Prophets of Allah with honour, respect and glorious titles, is the *Sunnah* of *Sahabah* (the Companions of the Holy Prophet). The Holy Prophet (Peace be upon him) verified such act of theirs. Moreover, we come to know that Allah blessed all His Prophets highly. Different Prophets were given different titles. For example, Allah gave the title of '*Khalil*'

(friend) to Hazrat Ibrahim (Abraham), '*Kalim*' (interlocutor) to Hazrat Musa (Moses), '*Rooib*' (spirit) to Hazrat Esa (Jesus). But, the Holy Prophet was given the most esteemed title and that is '*Habib*' (Beloved).

The Difference between '*Khalil*' and '*Habib*':

Many scholars of *Hadith* have explained the difference between '*Khalil*' and '*Habib*'. Here, we quote Allama Mulla Ali Al Qari. He writes in his book *Mirqat al Mafatih*:

The Holy Prophet (Peace be upon him) declared himself as *Habib* (Beloved) of Allah. It means that Allah loves him and he is so, the beloved of Allah.

Imam Habibi said: The Holy Prophet (Peace be upon him), when said: *Wa humu Kazalik* (means: 'and he was like that'), affirmed the honour of the other Prophets of Allah. Then, he, when said: *Ala wa ana Habibullah* (means: 'Behold! I am the Beloved of Allah'), affirmed that he was the most honoured among all the Prophets and that he possessed all separate notable characteristics of theirs in himself.

Know that the difference between *Khalil* and *Habib* is that the word *Khalil* is derived from *Khullat* (means: 'need') Ibrahim is the *Khalil* of Allah because he had need towards Allah. On the other hand, the word *Habib* is Subject as well as Object [since it is based on 'Fa'el' (فعل)]. The Holy Prophet (Peace be upon him) is the *Habib* of Allah as he is the one who loved Allah as well as the one who is the beloved of Allah. Moreover, *Khalil* loves his beloved because of his need whereas *Habib* loves his beloved without any greediness. In the other words, *Khalil* is the one who seeks someone whereas *Habib* is the one who is sought by someone.

Allah the Almighty said:

﴿...اللَّهُ يُجْتَبَىٰ إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ﴾

" Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him) " (42:13)

The Holy Prophet (Peace be upon him) is the *Habib* of Allah. Therefore, Allah said:

﴿...فَلَوْلَيْكَ قَبْلَةُ تَرْضَاهَا...﴾

"Now We shall turn thee to a Qibla that shall please thee..." (2:144)

And Allah said:

﴿وَلَسَوْتُ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

"And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased." (93:5)

Some scholars say that the forgiveness of *Khalil* is hoped-for whereas the forgiveness of *Habib* is sure.

[Note: The forgiveness of the Prophets does not mean that they were sinners. Allah kept them safe from sins and thus they remained innocent. All the Prophets were thus sinless by the virtue of their ranks and deeds. Their nature was made in such a way that they were prone to good and not to evils. The forgiveness for them refers either to the forgiveness of the sins of their Ummahs or to the forgiveness of Tark-i-Awla (means: 'getting up better versus good') acts of the Prophets.]

Hazrat Ibrahim was the *Khalil* of Allah. Therefore, the saying of Hazrat Ibrahim was thus:

﴿وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ﴾

"And who, I hope, will forgive me my faults on the Day of Judgment." (26:82)

On the other hand, the Holy Prophet (Peace be upon him) is the *Habib* of Allah. Therefore, Allah said to him:

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ...﴾

"That Allah may forgive the sins of your fathers and of your lathers on account of you..." (48:2)

[Note: Tafseer Khazain ul Irfan states: The Prophets are innocent and they remain safe from sins. Their Istighfar (asking for forgiveness) is to express humility before the Lord and to teach their Ummah to ask forgiveness from the Lord.]

The *Khalil* of Allah, Hazrat Ibrahim prayed to Allah.

﴿وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ﴾

"And let me not be in disgrace on the Day when (men) will be raised up." (26:87)

Whereas Allah said about His *Habib*, the Holy Prophet (Peace be upon him):

﴿...يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ...﴾

"...The Day that Allah will not permit to be humiliated the Prophet and those who believe with him..." (66:8)

The *Khalil* of Allah, Hazrat Ibrahim prayed to Allah:

﴿وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ﴾

"Grant me honourable mention on the tongue of truth among the latest (generations)." (26:84)

Whereas Allah said to His *Habib*, the Holy Prophet (Peace be upon him):

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

"And we exalted thy fame." (94:4)

The *Khalil* of Allah, Hazrat Ibrahim prayed to Allah:

﴿وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ﴾

"Make me one of the inheritors of the Garden of Bliss." (26:85)

Whereas Allah said to His *Habib*, the Holy Prophet (Peace be upon him):

﴿إِنَّا آَعَطَيْنَاكَ الْكَوْثَرَ﴾

"To thee have We granted the Fount (of Abundance)." (108:1)

Moreover, Allah said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

"Say: "If ye do love Allah, Follow me: Allah will love you." (3:31)

(*Mirqat al Mafatih*, Vol.5)

Besides Mulla Ali Al Qari, there are other scholars also who have explained in detail the difference between *Khalil* and *Habib*. For example, Allama Ibn Asir in his book *Al Nihayah* (Vol.1, p.72), Allama Sheikh Abdul Haqq Muhaddis Dehlvi in his book *Madarij al Nubunnat* (Vol.1), etc. their explanations make it clear that the rank of *Habib* is the highest rank as it is the rank of the Holy Prophet (Peace be upon him). This rank was neither

acquired by anyone before him nor will it be acquired by anyone besides him up to the Day of Resurrection.

The Difference between 'Kalim' and 'Habib':

The scholars of Islam have also explained the difference between 'Kalim' and 'Habib'. Allama Abdur Rehman Sufuri narrates in his book *Nuzhat al Majalis*:

Once, Hazrat Musa (Moses) said to the Lord:

"يا الله انا كلیمك و محمد حبیبك فما الفرق بین الكلیم و الحبيب"

O Allah! I am your *Kalim* (Interlocutor) whereas Muhammad is your *Habib* (Beloved). So, what is the difference between *Kalim* and *Habib*?

The Lord replied:

"الكلیم يعمل برضاء مولاه و الحبيب يعمل الله برضاءه و الكلیم يحب الله و الحبيب يحبه الله و الكلیم ياتي الى طور سيناء ثم ياجي و الحبيب ينام على فراشه فياتي به جبريل في طرفه عين الى مكان لم يبلغه احد من المخلوقين"

"*Kalim* is the one who acts according to the willingness of the Lord whereas *Habib* is the one according whose willingness the Lord commands. *Kalim* loves the Lord whereas *Habib* is the one whom the Lord Himself loves. *Kalim* comes to mount Sinai and requests to the Lord whereas *Habib* lies on his bed taking rest and Jibreel (Gabriel) comes unto him (by the order of the Lord) and then takes him, in a moment, to such place where none of the creatures have reached before." (*Nuzhat al Majalis*, Vol.2, p.73)

A poet said:

موسیٰ ز ہوش رفت یک جلوة صفات
تو عین ذات مے نگری در تبسمی

(It means: When Hazrat Musa saw the seen of the Lord's glory, he fell down in a swoon whereas (O Prophet Muhammad!) you saw the Lord directly and you were smiling.)

Although all the Prophets are Great but the Prophet Muhammad (Peace be upon him) is the Greatest of them all:

Allah the Almighty says in the Holy Quran:

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ...﴾

"Those apostles We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honour)..." (2:253)

In the above verse, the words *Minhum man kallamullahu* (means: 'to one of them Allah spoke') refer to Hazrat Musa whereas *Raf'a b'adatum darajaat* (means: 'others He raised to degrees of honour') refer to the Holy Prophet (Peace be upon him). The degrees of honour up to which the Holy Prophet (Peace be upon him) was raised are not specified in the Holy Quran. This is because there is no word in the world of alphabets which can specify the degrees of honour of the Holy Prophet (Peace be upon him). Hence, his degrees of honour are infinite.

Allah the Almighty gave Hazrat Musa the honour of speaking to Him as He said:

﴿...وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

"...And to Musa (Moses) Allah spoke." (4:164)

Though, Allah spoke to Musa but in veil whereas He spoke to the Holy Prophet Muhammad (Peace be upon him) without any veil in between.

☀ *M'uarij al Nubuwat* states:

'Habib of Allah' (i.e., the Holy Prophet) is the one who lies in his bed taking rest and the Quran reveals unto him. 'Kalim' of Allah' (i.e., Hazrat Musa) is the one who goes to the valley of 'Tuwa' and Allah says to him:

﴿...فَاُخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْأَقْدَسِ طُوًى﴾

"...So, (in My presence) put off thy shoes: thou art in the sacred valley Tuwa." (20:12)

Whereas *Habib* of Allah is the one who reaches the Empyrean and Allah says to him:

"لا تَخْلَعْ نَعْلَيْكَ"

(Don't put off thy shoes!)

Kalim of Allah is the one who requests to Allah thus:

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي﴾

"(Moses) said: O my Lord! Expand me my breast." (20:25)

Whereas *Habib* of Allah is the one to whom Allah says:

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾

"I have We not expanded thee thy breast?" (94:1)

Kalim is the one who goes to Mount Sinai and requests to Allah thus:

﴿...رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ...﴾

"...O my Lord! Show (Thyself) to me, that I may look upon thee...." (7:143)

So, Allah answers to him:

﴿...لَنْ تَرَانِي...﴾

"...By no means canst thou see Me (direct)..." (7:143)

Whereas *Habib* is the one who takes rest at the house of Umme Hani and Jibreel (Gabriel) comes unto him and says:

"يَا رَسُولَ اللَّهِ إِنْ اللَّهَ يَقْرُنُكَ السَّلَامُ وَ يَدْعُوكَ وَأَنَا حَامِلُكَ إِلَى اللَّهِ تَعَالَى"

(O Messenger of Allah! Allah sends blessings upon you and calls you and so, I am here to take you to him.)

(*M'aarij al Nubuwwat, chapter no.4*)

☞ *Tafseer Khazain al Irfan* states:

"*Kalim* requested to Allah to let him see Him. But, Allah replied to him that he could not see Him. On the other hand, Allah Himself called His *Habib* to let him see Him and sent a procession of Angels in the leadership of Jibreel (Gabriel) to take His *Habib* to him.

When *Kalim* insisted to see Allah, He just manifested His glory on the Mount. Even that glory could not be born by the eyes of *Kalim* and so, he fell down in a swoon. Allah mentions this event in the Holy Quran thus:

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَن تَرَانِي وَلَكِنِ
 انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دُخَانًا وَخَرَّ
 مُوسَىٰ صَعِقًا...﴾

"When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! Show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon...." (7:143)

On the other hand, *Habib* was called by Allah to Empyrean to see Him and when he saw Him, his eyes did not swerve. Allah mentions about it in the Holy Quran thus:

﴿مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ﴾

"(His) sight never swerved, nor did it go wrong." (53:17, This verse shows that the Holy Prophet (Peace be upon him) was endowed with a matchless power to see. So, he saw the Lord directly and neither had he fallen in a swoon nor his eyes got swerved."

(*Khazain al Irfan*)

The Holy Prophet (Peace be upon him) said:

"رَأَيْتُ رَبِّي فِي أَحْسَنِ صُورَةٍ"

"I saw my Lord in the most beautiful form." (*Mushtak*)

And He said:

"رَأَيْتُ رَبِّي بِعَيْنِي وَبِقَلْبِي"

"I saw my Lord with my eyes and heart." (*Sahib Muslim*)

Kalim came to the Mount Sinai by his wish whereas *Habib* came to the Empyrean on the wish of the Lord.

In short, Allah bestowed upon all his Prophets great honour and dignity whereas He bestowed upon His beloved

Prophet Muhammad (Peace be upon him) the greatest honour and dignity and thus made him superior to all other Prophets. All this was actually the manifestation of His utmost love for him.

A poet said:

یوں تو سارے نبی محترم ہیں مگر سرور انبیاء تیری کیا بات ہے
رحمتِ دو جہاں اک تیری ذات ہے اے حبیبِ خدا تیری کیا بات ہے

(It means: Although all the Prophets are highly honourable but the Prophet Muhammad (Peace be upon him) enjoys the greatest honour among all of them. He is the mercy for both the two worlds. How glorious Allah's beloved Prophet is!)

Response to the Taunt of the Disbelievers:

It is mentioned in *Sahih al Bukhari* that once, the Holy Prophet (Peace be upon him) fell ill. Due to his physical illness, he could not stand at night (means he could not pass a big portion of night in praying) for two to three days. A woman (she was Umme Jamil, the wife of Abu Jahal) came to him, saying: "O Muhammad! It seems as if you were left alone by your devil. I observe that since two to three nights, he has not been attending you." At this, the Almighty Allah revealed *Surah al-Duha* (Chapter no.93 of the Holy Quran) in response to the blasphemy committed by her. (*Sahih al Bukhari*)

Some other disbelievers said that the revelation had stopped coming to Muhammad (Peace be upon him) because his Lord had left him. So, the revelation of *Surah al Duha* (Chapter no.93 of the Holy Quran) was a response to them also. Allah the Almighty said:

﴿وَالضُّحَى﴾ ﴿وَاللَّيْلِ إِذَا سَجَى﴾ ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى﴾

"By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (93:1-3)

Some commentators of the Holy Quran say that in this verse, the word '*al Duha*' (means: the Glorious Morning Light) refers to the face of the Holy Prophet (Peace be upon him)

whereas the word '*al Lail*' (means: the Night) refers to the long hair of the Holy Prophet. (*Tafseer Rooh al Bayan*)

It means that when the disbelievers taunted the Holy Prophet (Peace be upon him) that Allah had left him, Allah refuted them by revealing *Surah al Duba* (Chapter no.93 of the Holy Quran) and thus ensuring him that He was with him and would never leave him alone.

Each Coming Moment will be better than the present:

Allah says in the Holy Quran:

﴿وَلَا خَيْرَ لَكَ مِنَ الْأُولَى﴾

"And undoubtedly, the following one is better for you than the preceding one." (93:4)

☀ Under the commentary of the above verse, Allama Pir Karam Shah al Azhari writes in *Tafseer Zia al Quran*:

"This verse shows that the blessings and favours of Allah will continue to be showered upon the Holy Prophet (Peace be upon him). Each coming moment will be better for him than the present. Each coming situation will be better for him than the present. His degrees of honour will continue to be raised. On the one hand, this verse answers to the accusations of the disbelievers on the Holy Prophet (Peace be upon him). On the other hand, it ensures the bright future of Islam. Remember the early days of Islam when this *Surah* (Chapter no.93 of the Holy Quran) was revealed. At that time, the followers of Islam were very less in number. Except this small group of Muslims, the majority of the people of *Makkah* was against the Holy Prophet (Peace be upon him) and even wanted to assassinate him. They were committed to extinguish the light of Islam. They could not even imagine that Islam would make such a remarkable progress that in the coming few years, the entire Arabia would be shining with it. None could think that those who were the bitter enemies of the Holy Prophet (Peace be upon him) would become his true Companions, consider it honour to sacrifice their lives for him and even they would not let the water, which he used for ablution, to fall on the ground but massage it into their faces and chests.

Hazrat Ibn Abbas reported:

All the conquests, which the *Ummah* of the Holy Prophet (Peace be upon him) will receive after him, were shown to him (by the Almighty Allah). So, he was pleased and Jibreel (Gabriel) came unto him with this verse:

﴿وَلَا أُخْرَجُ خَيْرٌ لَّكَ مِنَ الْأُولَى﴾

"And undoubtedly, the following one is better for you than the preceding one." (93:4)

It also shows that besides the conquests of this *Ummah*, the degrees of the Holy Prophet (Peace be upon him) will continue to be raised by Allah." (*Zia al Quran, Vol.5*)

Why the Day of Resurrection?

Regarding the reason behind the taking place of the Day of Resurrection, Allama Hasan Raza Khan (the brother of Imam of Ahle Sunnat and Mujaddad of Deen and Millat Shah Ahmad Raza Khan Bareilvi) states an outstanding point. He says: Why will the Day of Resurrection take place? If it is said that it will take place for the accountability of people and for sending people either to the Heaven or to the Hell after calculating their goods and misdeeds, Allah is already aware of the secrets of the hearts. He is aware of the deeds of all the people of the universe. He knows well who deserves the Heaven and who deserves the Hell. He can send those, who deserve the Heaven, to the Heaven and those, who deserve the Hell, to the Hell. So, for what purpose, Allah will make the Day of Resurrection happen? Actually, the purpose is to show, on that very day, the entire creation the greatness and honour which He has bestowed upon His beloved Prophet Muhammad (Peace be upon him). Allama Hasan Raza Khan says thus:

فقط اتنا سبب ہے انعقادِ بزمِ محشر کا

کہ ان کی شانِ محبوبی دکھائی جانے والی ہے

(It means: The only reason behind taking place of the Day of Resurrection is that Allah will show to entire creation the greatest honour of His beloved Prophet (Peace be upon him).)

In this way, the entire creation will witness the great status and honour of the Holy Prophet (Peace be upon him) on the Day of Resurrection.

The Highest Grace:

When the Almighty Allah bestowed upon His creation His grace, He endowed the Holy Prophet (Peace be upon him) with the highest grace. The rank which He gave to him was given to none in the entire universe. At several places in the Holy Quran, Allah mentioned about bestowing His Prophet (Peace be upon him) the highest grace.

When the hypocrites planned to deceive the Holy Prophet (Peace be upon him), Allah made him aware of their plan and mentioned in the Holy Quran about giving him the treasure of knowledge and wisdom and His grace thus:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَيْءٍ وَأَنزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

"But for the Grace of Allah to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou knewest not (before): And great is the Grace of Allah unto thee." (4:113)

This is one of the ways of manifestation of Allah's love of His Prophet (Peace be upon him) that He gives him comfort and says that he does not need to bother, as those who want to deceive him cannot do any harm to him. They are doing harm to their selves whereas his honour is such that Allah has endowed him with the treasure of knowledge and wisdom and thus bestowed upon him the highest grace.

The Knowledge of the Beginning and the End:

The Almighty Allah declared, in the Holy Quran, about giving His Prophet (Peace be upon him) the knowledge of everything of the universe. Allah said:

﴿وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ﴾

"And (Allah) taught thee what thou Knewest not (before)" (4:113)

☀ One of the great commentators of the Holy Quran, Imam Ibn Jarir writes under the commentary of the above verse:

"ومن فضل الله عليك يا محمد مع سائر ما تفضل به عليك من نعمه انه انزل عليك الكتاب وهو القرآن الذي فيه بيان كل شئ وهدى و موعظة و الحكمة يعني و انزل عليك مع الكتاب الحكمة و هي ما كان في الكتاب محملا ذكره من حلاله و حرامه و امره ونهيه و احكامه و وعده و وعيده و علمك ما لم تكن تعلم من خبر الاولين و ما كان و ما هو كائن"

"It means: O Muhammad (Peace be upon him)! Among the blessings of your Lord upon you, this is also a blessing that He revealed unto you the Holy Quran in which there is the exposition of everything. There is the light of Guidance as well as the admonition in it. Moreover, Allah provided Wisdom in it which means the explanation of *Halal* (Lawful) and *Haram* (Unlawful), orders and prohibitions etc. Furthermore, He gave you (O Muhammad!) the knowledge of whatever was unknown to you. He gave you the knowledge about the previous and the coming things. And He gave you the knowledge of what happened in past as well as what would happen in future."

(*Tafseer Ibn Jarir*, Vol.5, p.177)

Imam Ibn Jarir says that Allah gave the Holy Prophet (Peace be upon him) the knowledge about the previous as well as the coming things. In the other words, Allah gave him the knowledge of the beginning and the end.

Since in the verse of the Holy Quran quoted above the word '*Ilm*' is not specified to any particular branch of Knowledge, it proves that Allah gave His Prophet (Peace be upon him) every kind of knowledge of the beginning and the end. Several *Ahadith* (Traditions) of the Holy Prophet (Peace be upon

him) also bear testimony to it. In this regard, we quote here a *Hadith* from Sahih Muslim.

☀ *Sahih Muslim* states:

"صلى بنا رسول الله صلى الله عليه و سلم الفجر وصعد المنبر
فخطبنا حتى حضرت الظهر فنزل فصلى ثم صعد المنبر فخطبنا
حتى حضرت العصر ثم نزل فصلى ثم صعد المنبر فخطبنا حتى
غربت الشمس فأخبرنا بما كان وبما هو كائن فأعلمنا أحفظنا"

"Hazrat Abu Zayd reported: Allah's Apostle (Peace be upon him) led us in the dawn prayer and then mounted the pulpit and addressed us until it was (time for the) noon prayer. He then came down the pulpit and observed prayer and then again mounted the pulpit and again addressed us until it was time for the *Asr* prayer. He then again came down and observed the prayer and again mounted the pulpit and addressed us until the sun was set and he informed us (about) everything (pertaining to turmoil) that lay hidden in the past and what lies in (the womb of) the future and the most learned amongst us is one who remembers them well amongst us." (*Sahih Muslim, Vol.2*)

☀ Imam Boseri said:

و ان من جودك الدنيا و ضرقتها
و من علومك علم اللوح و القلم

(It means: (O Prophet!) verily, the world and the Hereafter are from your generosity. Moreover, the knowledge of the Tablet and the Pen is from your treasure of Knowledge.)

The Sight of the Holy Prophet (Peace be upon him):

There is nothing in the world which is not in the sight of the Holy Prophet (Peace be upon him). The Holy Prophet (Peace be upon him) Himself mentioned about this reality in his following saying. He said (narrated by Hazrat Umar):

"Verily, Allah has raised the world for me. I am looking at the world and can see what is going to be happened in it up

to the Day of Resurrection just as I can see these palms of mine." (*Majm'a al Zawaid*, Vol.8, p.287) (*Hilyat al Anka*, Vol.6, p.101)

The Highest Grace versus the World's Possessions:

After bestowing His Prophet (Peace be upon him) everything, Allah said to him:

﴿...وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

"...And great is the Grace of Allah unto thee." (4:113)

One to whom Allah gives the highest grace, his expansion of knowledge cannot be measured fully.

☀ Imam Fakhr-ud-din Razi writes in his commentary of the Holy Quran entitled '*Al Tafseer al Kabir*':

Allah gave the Holy Prophet (Peace be upon him) the knowledge of all the beginning and the end and mentioned that it was His grace unto him. It is to be considered carefully that whatever knowledge Allah bestowed upon His creation, He said about it thus:

﴿...وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

"...Of knowledge it is only a little that is communicated to you (O men!)." (17:85)

Similarly, Allah said about the world's possessions thus:

﴿...قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ﴾

"...Say. "Short is the enjoyment of this world..." (4:77)

On the other hand, whatever knowledge Allah gave to His Prophet (Peace be upon him), He said thus:

﴿...وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

"...And great is the Grace of Allah unto thee." (4:113)

So, how great is the status of the Holy Prophet (Peace be upon him) to whose knowledge Allah regarded as His highest grace. (*Al Tafseer al Kabir* Vol.3, p.112) (*Rooh al M'aani*, Vol.5, p.144)

Had there not been the Grace of Allah.....:

The Almighty Allah bestowed upon His Prophet (Peace be upon him) His highest grace. At several places in the Holy

Quran, Allah regarded the Holy Prophet (Peace be upon him) as His Mercy and Grace and reminded the Believers that if there had not been His grace to them, they would have been the people of loss and would have also become the followers of the Devil. Allah says in the Holy Quran:

﴿...فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ﴾

"...Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost." (2:64)

And He said:

﴿...وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾

"...Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan." (4:83)

In the above verses, Allah addresses the Companions of the Holy Prophet (Peace be upon him) as well as all the coming Believers that the arrival of His Prophet (Peace be upon him) is His mercy and grace unto them and that if His Prophet had not been sent unto them, the majority of them would have followed the Devil and their destiny would have become the infidelity and transgression.

Allah's Grace and the Holy Prophet (Peace be upon him):

What is meant by the highest grace of Allah? When we ponder over this question, we come to know that Allah loves His Prophet (Peace be upon him) to such an extent that He has regarded him His mercy and Grace. Allah says in the Holy Quran:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾ ﴿وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ ﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

"It is He Who has sent amongst the Unlettered an apostle from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, although they had been, before, in manifest error; As well as (to confer all these benefits upon) others of them, who have not already joined them: And He

(Allah) is exalted in Might, Wise. Such is the Bounty of Allah, which He bestows on whom He will. and Allah is the Lord of the highest bounty." (62:2-4)

'Fadl' (فضل) of Allah refers to the Holy Prophet (Peace be upon him). It shows that the birth of the Holy Prophet (Peace be upon him), His arrival as the Messenger of Allah and his knowledge, all are Allah's grace. Allah grants His grace to whoever he wishes. Indeed, one whose heart is contended with love of the Holy Prophet (Peace be upon him) and who respects and honour him receives Allah's grace just as the Believers at the time of the Holy Prophet (Peace be upon him) received Allah's grace. Allah says:

﴿...وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

"...And Allah is the Lord of the highest bounty." (62:4)

In short, it is the sign of love that one is pleased by bestowing his beloved his favours and spending all his possessions on him. So, Allah the Almighty, after endowing His Prophet (Peace be upon him) with all kinds of knowledge, said to him:

﴿...وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

"...And great is the Grace of Allah unto thee." (4:113)

In fact, Allah's giving of the highest grace unto the Holy Prophet (Peace be upon him) and regarding him as His Grace provide the proof of His deepest love of the Holy Prophet (Peace be upon him). Many commentators of the Holy Quran have given such explanation in their commentaries of the Holy Quran. Here we provide their names along with the names of their commentaries.

- 1) Hazrat Ibn Abbas: *Tanwir al Miqbas min Tafseer Ibn Abbas*
- 2) Allama Zamakhshari: *Tafseer al Kashshaf*
- 3) Allama Tabrasi: *Majm'a al Bayan fi Tafseer al Quran*
- 4) Allama Ibn Jauzi: *Zaad al Masir fi Ilm al Tafseer*
- 5) Imam Nasafi: *Mudarik al Tanzeel wa Haqiq al Taveel*
- 6) Imam Khazin: *Lubab al Taveel fi M'aani al Tanzeel*
- 7) Imam Ibn Kathir: *Tafseer al Quran al Azeem*

- 8) Imam Suyuti: *Tafseer al Jalalain*
- 9) Allama Aalusi: *Rooh al Bayan*
- 10) Sheikh Ahmed Mustafa Maraghi: *Tafseer al Quran al Kareem*

The Great Grace:

Allah regarded the knowledge of the creation as little whereas He regarded the knowledge of His Prophet (Peace be upon him) as His highest grace. Moreover, Allah said:

﴿...إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا﴾

"...Indeed, His bounty is to thee great." (17:87)

In the verse quoted earlier, Allah mentioned about bestowing the highest grace upon the Holy Prophet (Peace be upon him) whereas in the above verse He mentioned about bestowing the great grace upon him. In fact, the highest grace and the great grace, with which the Holy Prophet (Peace be upon him) was endowed, are such blessings which were given by Allah to none besides the Holy Prophet (Peace be upon him). A poet said:

لا يمكن الشاء كما كان حقه

بعد از خدا بزرگ توئی قصه مختصر

(It means: To fulfill the right of glorifying the Holy Prophet (Peace be upon him) is not fully possible. So, we just assert that the most honourable after the Lord is the Holy Prophet (Peace be upon him).)

Each Coming Moment is more graceful than before:

It is the quality of Islam that whoever is connected with it, he receives at least ten times requital on doing each good deed whereas there is no limit of increase in requital. And when a person who performs good deeds becomes the preacher of good deeds, He receives, on the one hand, the reward of preaching and, on the other hand, receives the reward for those who act upon his preaching and this reward will be equal to the good deeds performed by them. In fact, the greatest Preacher is the Holy Prophet (Peace be upon him). He is the center of all good deeds. He will get the reward for whosoever will act upon his

message of truth up to the Day of Resurrection. In this way, Allah has made a non-stop way of receiving reward for the Holy Prophet (Peace be upon him). Indeed, this is the great honour for the Holy Prophet (Peace be upon him) that Allah is raising his degrees day by day. The following verse of the Holy Quran indicates towards it:

﴿وَلَا خَيْرَ لَكَ مِنَ الْأُولَى﴾

"And undoubtedly, the following one is better for you than the preceding one." (93:4)

The Disbelievers criticize the Holy Prophet (Peace be upon him) whereas the Almighty Allah refutes them:

One of the ways of expression of Allah's special love for the Holy Prophet (Peace be upon him) is that whenever the disbelievers or hypocrites criticized the Holy Prophet (Peace be upon him) or blasphemed him, Allah Himself answered to them. On the other hand, the previous Prophets themselves answered to the objections raised against them by the disbelievers. For example, see the following cases:

The Case of Hazrat Noah:

The Holy Quran has mentioned about the case of Noah. When Hazrat Noah called his people towards worshipping Allah alone, they called him 'the misguided'. At this, he himself answered to their objection and cleared his position. The Almighty Allah mentions about this in the Holy Quran thus:

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾ ﴿قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ﴾ ﴿قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ﴾ ﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأُنصَحُ لَكُمْ وَأَعْلَمُ مِمَّا اللَّهُ مَا لَا تَعْلَمُونَ﴾

"We sent Noah to his people. He said: "O my people! Worship Allah. Ye have no other god but Him. I fear for you the punishment of a dreadful day! The leaders of his people said: "Ah! We see thee evidently wandering (in mind)." He said: "O my people! No wandering is there in my (mind): on the contrary I am an apostle

from the Lord and Cherisher of the worlds' ' I am fulfill towards you the duties of my Lord's mission. Sincere is my advice to you, and I know from Allah something that ye know not " (7:59-62)

The Case of Hazrat Hud:

Hazrat Hud was sent to the people of 'Ad. Allah mentions about him in the Holy Quran:

﴿وَالِىٰٓ عَادٍ أَخَاهُمْ هُودًا قَالَ يٰٓأَقْرَبُ أَعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ۚ﴾ ﴿قَالَ أَمْلَأُوا
الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ ۚ إِنَّا لَنَنْظُنُّكَ مِنَ الْكَٰذِبِينَ ۚ﴾ ﴿قَالَ يٰٓأَقْرَبُ لَيْسَ بِي
سَفَاهَةٌ وَلٰكِنِّى رَسُوْلٌ مِّن رَّبِّ الْعٰلَمِيْنَ ۚ﴾ ﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّىْ وَأَنَا لَكُمْ نَاصِحٌ أَمِيْنٌ ۚ﴾

"To the 'Ad people, (We sent) Hud, one of their (own) brethren: He said: (O my people! Worship Allah. Ye have no other god but Him, will ye not fear (Allah),?" The leaders of the Unbelievers among his people said, "Ah! We see thou art an imbecile!" and "We think thou art a liar!" He said: "O my people! I am no imbecile, but (I am) an apostle from the Lord and Cherisher of the worlds! I but fulfill towards you the duties of my Lord's mission. I am to you a sincere and trustworthy adviser." (7:65-68)

The Case of Hazrat Sh'uaib:

The Holy Quran has mentioned about the case of Hazrat Shuaib. For the sake of brevity, we present here only the translation of and not the Arabic text. The Holy Quran states:

"To the Madyan People (We sent) Shu'aib, one of their own brethren: he said: "O my people! Worship Allah. Ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that will compass (you) all round. And O my people! Give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief. That which is left you by Allah is best for you, if ye (but) believed! But I am not set over you to keep watch!" They said: "O Shu'aib! Does thy (religion of) prayer command thee that we leave off the worship which our fathers practiced, or that we leave off doing what we like with our property? Truly, thou art the one that forbeareth with faults and is right-minded!" He said: "O my people! See ye whether I have a Clear (Sign) from my Lord, and He hath given me sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that

which I forbid you to do. I only desire (your) betterment to the best of my power, and my success (in my task) can only come from Allah. In Him I trust, and unto Him I look. And (O my people! Let not my dissent (from you) cause you to sin, lest ye suffer a fate similar to that of the people of Noah or of Hud or of Salih, nor are the people of Lut far off from you! But ask forgiveness of your Lord, and turn unto Him (in repentance). For my Lord is indeed full of mercy and loving-kindness." They said: "O Shu'aib! much of what thou sayest we do not understand! In fact among us we see that thou hast no strength! Were it not for thy family, we should certainly have stoned thee! for thou hast among us no great position!" He said: "O my people! is then my family of more consideration with you than Allah. For ye cast Him away behind your backs (with contempt). But verily my Lord encompasseth on all sides all that ye do!" And (O my people! Do whatever ye can. I will do my part). Soon will ye know who it is on whom descends the penalty of ignominy; and who is a liar! and watch ye! for I too am watching with you!" (11:84-93)

The Case of Hazrat Musa:

Allah sent Hazrat Musa with the miracles to the *Bani Israel* people. Hazrat Musa challenged Pharaoh, rejected his false claim of Divinity and then called him towards the truth. At this, Pharaoh accused him. So, Hazrat Musa himself answered to the accusation. The Holy Quran states:

﴿وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَأَسَاءُ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَهُوسَىٰ مَسْحُورًا ۖ﴾ ﴿قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هَؤُلَاءِ إِلَّا رُبَّ السَّمَاوَاتِ وَالْأَرْضِ بِضَائِرٍ وَإِنِّي لَأَظُنُّكَ فِرْعَوْنُ مَثْبُورًا﴾

To Moses We did give Nine Clear Signs: Ask the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have been worked upon by sorcery! Moses said, "Thou knowest well that these things (clear signs) have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence and I consider thee indeed, (O Pharaoh, to be one doomed to destruction!" (17:101-102)

Note: The commentators of the Holy Quran state that the word 'Masboor' (مسحور) in the above verse refers either to one who is a sorcerer or one whose

power has been destroyed by someone there. On the other hand, the word 'Mashum' (مَشُوم) refers to one who is deprived of good and whose nature is wickedness and mischief.

The cases of the previous Prophets mentioned above reveal that they themselves answered to the accusations of disbelievers and hypocrites on them. Now, let us see in below the case of the Holy Prophet.

The Case of the Holy Prophet (Peace be upon him):

All the Prophets possess the great honour and dignity. But, the Holy Prophet Muhammad (Peace be upon him) possesses the greatest honour and dignity and is most beloved to the Lord in the entire universe. Allah loves him to such an extent that He Himself answered to the accusations of the disbelievers and hypocrites against him.

When the disbelievers and the hypocrites called the Holy Prophet (Peace be upon him) 'Poet',² 'Soothsayer' and 'Mad', the Almighty Allah did not only dislike these words for the Holy Prophet (Peace be upon him) but also manifested His love for him by himself refuting them.

² *Note by the editor:*

One of the present commentators of the Holy Quran, Allama Ghulam Rasool Saeedi writes in his commentary entitled *Tibyan al Quran*

"Many commentators of the Holy Quran say that some verses of the Holy Quran apparently look like *Sh'er* (Poetry). For example, the following verses of chapter no.108 of the Holy Quran:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ ﴿فَقُضِّلَ لِرَبِّكَ وَاتَّخَذَ﴾ ﴿إِنْ شَاءَ رَبُّكَ هُوَ الْبَرُّ﴾

Similarly, the following verses of chapter no.111 of the Holy Quran:

﴿تَبَّتْ يُدَا أُنْجِي هَبْ وَتَبَّ﴾ ﴿مَّا أَعْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ﴾ ﴿سَيَخْضَلُ نَارُ ذَاتِ هَبٍ﴾

﴿وَأَمْرُهُ خَمَالَةُ الْخَطْبِ﴾ ﴿فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ﴾

Therefore, some disbelievers had a misconception that the Holy Quran was poetry. But, the Holy Quran is not poetry because in *Sh'er* (Poetry) the two sentences are deliberately rhymed whereas in the Holy Quran this is not so. If it had been so in the Holy Quran, all its verses would have existed in rhymed mode." (*Tibyan al Quran*)

The disbelievers said about the Holy Prophet (Peace be upon him), as mentioned in the Holy Quran:

﴿.....بَلْ أَفْتَرَاهُ بَلْ هُوَ شَاعِرٌ.....﴾

"....Nay, He forged it! Nay, He is (but) a poet...." (21:5)

At another place, the Holy Quran mentions about their saying thus:

﴿وَيَقُولُونَ إِنَّا لَنَأْتِيَنَّكَ بِشَاعِرٍ يَكْذِبُونَ﴾

And they say: "What! Shall we give up our gods for the sake of a Poet possessed?" (37:36)

At another place, the Holy Quran states their saying as:

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَبِّبِ الْمُتُونِ﴾

Or do they say: "A Poet! We await for him some calamity (hatched) by Timel" (52:30)

The Almighty Allah refuted them saying:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ﴾

"We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear." (36:69)

☀ Allama Pir Muhammad Karam Shah al Azhari writes in *Tafseer Zia al Quran*:

"It is to be considered that in which meaning the disbelievers used the word '*Sha'ir*' (Poet) for the Holy Prophet (Peace be upon him). The word *Sh'er* (Poetry) generally refers to:

"الكلام الموزون المقفى"

"A saying which is rhymed in balance."

And the word *Sh'air* (Poet) refers to a person who deliberately utters the rhymed, in balance, saying. In this sense, the Holy Prophet (Peace be upon him) cannot be called '*Sh'air*' and the Holy Quran cannot be called '*Sh'er*' and hence, the people of Arab who were well aware of the styles and structures of Arabic Language could not use in this sense the word '*Sh'air*' for the Holy Prophet (Peace be upon him) or the word '*Sh'er*' for the Holy Quran. Allama Raghīb Isfahani says that some scholars are of the opinion that when the disbelievers used the word *Sh'er* for the Holy Quran and

the word *Sh'air* for the Holy Prophet (Peace be upon him), they did not use these words in their general sense and meaning. Rather, they used the word *Sh'er* for the Holy Quran in the sense of 'Lie' and the word *Sh'air* for the Holy Prophet in the sense of 'Liar' since these words are used in Arabic language in these meanings also." (*Zia al Quran*)

The Almighty Allah refuted the accusation of the disbelievers against the Holy Prophet (Peace be upon him) and defended him saying:

﴿فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ﴾ ﴿وَمَا لَا تُبْصِرُونَ﴾ ﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ﴾ ﴿وَمَا هُوَ بِقَوْلِ

شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ﴾ ﴿وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَدَّكَّرُونَ﴾ ﴿تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ﴾

"So I do call to witness what ye see. And what ye see not. That this is verily the word of an honoured apostle; It is not the word of a poet: little it is ye believe! Nor is it the word of a soothsayer: little admonition it is ye receive. (This is) a Message sent down from the Lord of the Worlds." (69:38-43)

At another place in the Holy Quran, Allah said:

﴿فَذِكْرٌ مَّا أَنْتَ بِعِيمَةٍ رَبِّكَ بِكَاهِنٍ وَلَا تَجْثُونَ﴾

"Therefore proclaim thou the praises (of thy Lord): for by the Grace of thy Lord, thou art no (vulgar) soothsayer, nor art thou one possessed." (52:29)

When the taunts of hypocrites on the Holy Prophet (Peace be upon him) increased, Allah said about them:

﴿....قَاتِلْهُمْ اللَّهُ أَلَىٰ يَوْمِنَا﴾

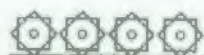
"....The curse of Allah be on them! How are they deluded (away from the Truth)!" (63:4)

In fact, it is one of the manifestations of love that the enemies of the beloved are the enemies to the lover. A true lover also expresses his love by answering to the accusations and blasphemy of the enemies against his beloved. So, the Almighty Allah answered to the accusations of His beloved Prophet (Peace be upon him) to let the entire universe know that He does not like any accusation or blasphemy against His beloved Prophet (Peace be upon him). He becomes very angry on those who blame His Prophet (Peace be upon him) and if they do

not stop from their devilish act, He makes them deprived of His mercy and sends unto them His wrath. Hence, the (highest) rank which Allah gave to His Prophet (Peace be upon him) was given to none. The Holy Quran states:

﴿ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

"Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty." (62:4)



(The End)

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(A Brief Introduction)

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